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"LIBERTY, HOLINESS, LOVE"

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[From the Lutheran Observer.]

GERMANS IN NORTH AMERICA.—NO. V.

I. THE LUTHERAN CHURCH.

We begin with this as the oldest, and in numbers and influence, by far the most important body. The character of division and distraction which we have mentioned as belonging to the whole, meets us in this denomination under its most glaring and melancholy form. Here also, the outward separation and the inward agree tolerably well together. We have:

1. *The Synod of Pennsylvania.*

This Synod, comprising, under the care of 68 ministers, 224 congregations, and 35,274 communicant members, is the largest singly taken, and most ancient, the mother Synod, and the one that is and wishes to be the most German in America. It was founded and organized by the proper fathers of the Lutheran Church in America, *Dr. Muhlenberg*, who came to America in 1742, from Halle, fully imbued with the spirit of that place, collected the ministers and elders of the congregations he had previously formed into the first synodical meeting in 1747, and continued to act as the soul of the body for forty years. He was a truly venerable man, full of large self-sacrificing fidelity, glowing love and zeal of the noblest sort, peculiarly qualified for his mission by the talent he possessed for organization. As a theologian, he was doctrinally a decided Lutheran; but in his personal feelings we find a marked prevalence of the pietistic element. The influence of this pietistic tendency may be still traced extensively in the Church of which he was the founder. It has not, indeed, in the midst of American relations, run out into a destructive character, as in Germany; has not led to Rationalism; the Synod of Pennsylvania includes to this day, no representative of that system. But its operation has been to impair the force of that strong Lutheran church-feeling, which might have proved a firm bulwark against English influences, and thus to produce a certain unconscious dislike to doctrinal precision and symbolical authority, which still shows itself in this Synod, while in others it has led to actual renunciation of the doctrinal basis of the Church. Still, as already said, this Synod remains most of all, in its consciousness, Lutheran and German. The anti-German and un-Lutheran elements, within its present limited field of action in Pennsylvania, have been, from time to time, separated from it, and gathered into other organizations. The preaching in a large majority of the churches, is German; the business of the synodical meetings, the last of which the writer had an opportunity of attending, is conducted, not as in most of the other Synods, in English, but in German; oftentimes indeed the marvellous Pennsylvania German, as used by almost all the lay delegates and a part of the ministers; still in German, which is also retained in printing the minutes. Confessedly, the Synod is not bound expressly to the symbolical books; still the Lutheran scheme of doctrine is represented as of unquestionable authority.

At the Synodical meeting which the writer attended, he had an opportunity of becoming acquainted with the reigning spirit of the ministers, their measure of education, &c. They were all well-meaning men, Orthodox Lutherans; few of them, however, very few, possessed more than a meagre amount of theological culture. Some young persons were examined, and afterwards ordained, whose scholarship was below that of a freshman; one of them was not able even to speak or write correctly. The sermons and speeches which the writer was permitted to hear during the sessions of Synod, were, with single exceptions, to use a mild expression, but weak. But what was still worse, there ran through the whole of the transactions, in every respect, such a spirit of lukewarmness, lameness, and indifference, as left one empty in the extreme, and gave him on this side little or nothing to hope for from the future. So it stands with a large proportion of the ministers; the congregations are all made up of those Pennsylvania Germans we have already described. One has indeed among the membership of this communion the feeling that he is in a German Lutheran Church [illegible] more the odor of death that issues from the faults in which lie the bones of the fathers, than the rustling of the Spirit in the halls of religion.

That this communion has kept itself German, is owing mainly to the influence of one, without whom it would probably have been, ere this, wholly extirpated, and who has been the soul of it now, so far as it has preserved a German consciousness, for many years. This is *Dr. Demme*, of Philadelphia, a man out and out German, respectable, nay, venerable, in his character; on account of his immovable firmness and energy, his honesty, integrity, and official fidelity, universally beloved and honored; and in all respects formed, by his prudence, moderation, and comprehensive circumspection, to exert a widely extended influence. He is, unquestionably, the most important man, not only in this Synod, but in the whole German Church of America. He has weight, his superiority is felt and he is loved in the Synod; but he, too, has lost all cheerfulness and good heart. With the hopeless resignation of a combatant, victorious after long struggles, he beholds the German field surrendered continually more and more. The burden of labor in the largest German congregation in America,* whose chief pastor he is, afflicted in various forms, and of late severe bodily infirmities also, have helped to produce this effect. This Synod recently lost its church paper, an agency of the first account, for exciting and sustaining a German church life. The *Lutherische Kirchenzeitung*, the only German periodical heretofore of the American Lutheran Church in general, miserably conducted indeed, has been compelled, through want of support, a few months since to stop.†

The Synod is destitute, besides, of a theological institution, so that we need not be surprised at the slim preparation of the young men who are now entering the ministry.

2. *The Lutheran German Synod.*

We pass, in the next place, to the General Synod, next in age to the body just noticed, and in numerical force, the most important among all the Lutheran Associations. It was formed in 1821, by the union of a part of the Pennsylvania Synod and three Synods previously formed independently of this, those namely of New York, North Carolina and Maryland. Since 1821, several other bodies, formed partly out of fragments subsequently broken off from the Pennsylvania Synod, and partly from new elements, have come into the connection; so that it now numbers fourteen district Synods, with 337 ministers, and 64,765 communicant members.

The New York Synod, then left wholly German, has become again more than three-fourths English, transacts its business in English, &c. The Synod of the *West* is intended to embrace collectively, all the Western States that have no Synods of their own, that is, five States on this side of the Mississippi, and the whole region beyond, from Louisiana two thousand English miles up, Arkansas, Missouri, Iowa, Wisconsin—which last States contain a very considerable German population, and are now a principal attraction to emigrants. Of the eight and twenty charges belonging to it, however, four are in Ohio, fifteen in Indiana, five in Illinois, three in Kentucky, and three in Tennessee. In the vast territory beyond the Mississippi, we find accordingly, not a single congregation that stands in connection with any Lutheran Synod.

If we inquire how far the German and Lutheran consciousness has sustained itself, in this by far the strongest section of the Lutheran Church, we shall find that it is neither German nor Lutheran.

It is not *German*. The German tongue has died away in its churches. With a few exceptions, mainly in New York and the Synod of the West, its ministers all preach English; seldom could the writer converse with one of them in German. Where once the rich German chorals resounded, one hears now monotonous meagre English hymns, sung by some youthful choir, amid the general silence of the congregation. The liturgy, with the whole divine service, is of English fashion. The congregations are English; the Synodical transactions in the General Synod, and, with a single exception, (the Synod of the West,) also of the District Synods, are conducted and published in English; the Church periodicals, known as the organs of the Synod, are in the English language only; its literary institutions are English;—the whole concern, in short, is English, and those who stand at the head of it as leaders, *will* this to be the case.

With too much American cunning to confess as much openly in the presence of Germans, the acuity of these men all goes designedly and systematically, to obliterate the last trace of German. There is a certain vanity besides at the bottom of it; they wish their church to take rank among the leading denominations of the land; desire to hold, at least, an outwardly respectable position in their view; and this requires in their opinion, with the by no means wide-hearted Americans, that they should sacrifice to these their unpopular, and in part despised, German character, the very life-blood of their own veins, and put on an American coat in its place. This demands of course first of all, a giving up of the language, which undoubtedly might have sustained itself much longer, if only the ministers had used their influence in its favor, instead of showing themselves ashamed of it, and systematically thrusting it aside. Two men in particular may be mentioned as the most active instruments in this business of introducing the English spirit, the editor of the Synodical paper, the "Lutheran Observer," *Benjamin Kurtz* of Baltimore, and the President of the Seminary at Gettysburg, *Dr. Schmucker*.

* In this congregation, the largest, best constituted, and richest in the Church, (it has a yearly income of towards $12,000,) he has had most severe and sharp conflicts to endure with the English element. This was vanquished, and forced to withdraw, and form separate churches with English service. He looks back on this period, however, as the most difficult of his life.

† As characteristic of German theological literature in America, it may be mentioned that the compositor, left in the lurch by his lazy editor, gave in some numbers extracts from Zschoke's novel, *The Broken Pot!*

PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. He who prays to God with an angry or troubled spirit, is like the man who retires into the midst of a battle for meditation, or sets up his closet in the outquarters of an army. Anger is a perfect alienation of the mind from prayer; it is directly opposed to that attention which presents our prayers in a right line to God. For so have I seen a lark, rising from its bed of grass, and soaring upwards, singing as it rises, and hoping to get to heaven, and climbing above the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of its wings, till the little creature was forced to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as though it had learned music and motion from an angel as he passed through the air about his ministries below.—So it is when a storm rises in the spirit and overrules the good man; his prayer is broken and his thoughts troubled; his words go upward, toward a cloud, and his thoughts call them back again, and make them without intention. The good man sighs for his infirmity, but he must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God; then it ascends and dwells with God, until it returns laden with the blessing and dew of heaven. [Jeremy Taylor.

LOVE STRENGTHENED BY BENEVOLENT ACTION.

We are not to defer the attempt to do good to a fellow man, till we have ascertained by an analysis of our emotions and affections, that we love him. Love never comes in this way—the proof of it certainly never does. Its existence can never be demonstrated to others, but by its fruits. And supposing it to exist, in no way can it be fostered and strengthened but by benevolent action. Affection towards a fellow creature grows by doing him good. The truth of this can be tested by experience. Love to God is strengthened and its reality placed beyond reasonable question in a way analogous to this; for though we cannot be "profitable to God, and our goodness extendeth not to him," yet we may encounter labor and make sacrifices in his cause, and for the sake of Christ, and find pious affection gaining strength by the process. The more we do and suffer for him, the greater will be our complacency and enjoyment in the contemplation of his attributes, his works and ways, his government both of providence and grace. [Christian Mirror.

POWER OF FAITH.

Wherever we are, and however it is with us, faith sees that God is always the same, and is all-sufficient. Faith does not look at the difficulties in our way, but listens to the voice of the promises, and rests on the faithfulness of Him that hath promised: God will hear no voice but that of faith; and when faith speaks, God always hears. "Ask what you will, and it shall be given you." Faith honors God with confidence, and he crowns faith with success. [Jones.

A WORD TO PASTORS.

Be ensamples to the flock, or models, as the Apostle hath it, that they may be stamped aright, taking the impression of your lives.—Sound doctrine alone will not serve; though the water you give your flock be pure, yet if you lay spotted rods before them, it will bring forth spotted lives in them. Either teach not at all, or teach by the rhetoric of your lives. [Leighton.

N. Y. UNITARIAN ASSOCIATION.

[Extracts from the Second Annual Report.]

A second year of our existence as an Association has come round. Much was hoped for, when the Association was formed. During the first year of its formation, much good was begun. There was then, and there is now, a wide field of usefulness open before us, as *Christians*; not only or merely as Unitarians, but as a part of the Church of Christ. And yet we excuse ourselves for our neglect of furnishing the means to send out the glad tidings of the Gospel, although the call for it comes in from every quarter, loud and strong. Why is it so? Because we fear that we shall be called sectarian. There is a sentiment among us as Christians, which dreads to be denominated sectarian; and, if we do nothing, there surely will be no cause to call us so. But is not this feeling carried too far? Can any view of religion be disseminated, if, by so doing, those who send it forth, are to be called in an invidious sense, sectarian? Is it not our duty *as Christians*, to extend what we believe is the truth? * * * * * *

Our newspaper, it is believed, has done as well, (if not better,) in the number of its subscribers, as any religious journal in the time, during which it has been published. Rev. Mr. Farley and Rev. Mr. Bellows sustained the office of Editors of the paper for the last year. Their labors were gratuitous. The Association, and all Unitarians owe them a debt of gratitude for the valuable services they rendered the cause of Liberal Christianity. Mrs. Kirkland was associated with them during the year. Mr. Farley's avocations were such, that he felt he could not, consistently, devote his time, hereafter, as Editor—and an arrangement has been made for the year with the Rev. Mr. Bellows, who will continue the Editorship, aided by Mrs. Kirkland.

The various Unitarian Societies in the State are in about the same condition as they were in at the last report.

Your Directors have had, through the past year, continual calls for Tracts, and they have been enabled to supply the demand, having received as many as they asked for from the American Unitarian Association. Our own Association has published during the year, as Tracts,—

Two thousand copies of the Annual Report of the first year.

Three thousand copies "On the Alleged Indefiniteness of Unitarianism," by H. W. Bellows.

And one thousand copies each, of the following:—

"On Fundamentals," by F. A. Farley.

"On the Authority of Christ, and Practical Christianity," by E. Buckingham.

"A letter from Mr. Huidekoper to Rev. Mr. Bellows, respecting the Meadville School."

We have circulated large numbers of the above, and have repeated calls for them. We have likewise printed fifteen hundred copies of Wilson's Scriptural Illustrations of Unitarianism: which book is finding its way to places where the subject has never been heard of until lately. About three hundred copies remain unsold.

During the last summer, Rev. H. W. Bellows was employed by the Directors of the Association to make a tour through this State. Wherever he went, he found many persons interested for our cause; he was greeted with a cordial welcome, and in the towns or cities where there is a church of our denomination, he expounded the views of Christianity which we hold dear. His mission has resulted in good. It has given subscribers and correspondents to the newspaper; and has, in a measure, been the cause of uniting together those who, although distant from each other, enjoy a like faith. Would that we could send out many such missionaries!

An auxiliary Association has been formed in Buffalo, which has regularly organized itself by the choice of officers.—It has forwarded to the parent Association the subscriptions of forty-three members.

In this city the effort has been made to establish a third Unitarian Society. It is yet uncertain whether the enterprize shall be abandoned at the end of the term, or continued for a longer period. This project involved an expense of over one thousand dollars.

The effort now making to send everywhere, at a very low price, the works of Dr. Channing, is commended to every one by your Directors, and they trust that we shall not be behind our brethren in this good work.

Hundreds of thousands of dollars are annually sent, to endeavor to redeem the heathen from their idols, and to bring them to Christ, in which, we, as Christians, do not engage, because we cannot sympathise in the doctrines which are taught; although we reverence the spirit of self-sacrifice and devotion which leads men to labor, far from home and kindred, for the welfare of their brethren. Shall the reproach rest on us, that, of our abundance, we will not give even a *few* thousands, to raise the ignorant and the wicked of our country from the path of sin?

We, declining to engage in foreign missions, *say*, and truly say, there is enough to be done at home, and we will employ our money and energies here. Let each one ask himself and herself the question—"Do I do it?"

"The harvest truly is plenteous, but the laborers are few."

REMARKS OF SPEAKERS AT THE MEETING.

The Rev. Mr. Farley moved an acceptance of the Report of the Treasurer, but said he could not do so without giving expression to his feelings of mortification at the returns from Brooklyn. He was here interrupted by the Treasurer, who stated that the Report was strictly correct, but that he would relieve Mr. F. by saying that he understood there had been a paper circulated at Brooklyn on which there is about $500. Mr. Farley resumed. He was put quite at ease, he said, and could now, with more heart, renew his motion. Still, taking this and the other Report together, he could not feel as much encouraged as others who had spoken seemed to be. If there was any sincerity in our professions, then were our views of Christianity to us of the highest moment. He did not doubt—nay, he rejoiced that there was reality in what we had already maintained, viz: that there was a vast amount of Christian truth held in common by all professedly Christian denominations. Nevertheless, he felt that what was peculiar to our views of Christianity, went very largely to make Unitarianism identical with the glorious Gospel of the blessed God. And if others felt so, should there not be more effort, more sacrifice, more pecuniary aid, in behalf of the great end of this Association? He trusted, indeed, that by a truer and juster consideration of its objects, and the means put in operation by its directors among our people, the Treasurer's Report next year would show a large balance on the *credit* side.

The Treasurer stated, that of the amount subscribed in this city and Brooklyn, a large proportion had been given by very few individuals.

Z. Cook, Esq., having resumed the chair, Rev. Mr. Bellows welcomed him to it, and expressed his sense of the untiring zeal with which he had performed his duties as President—a post which is far from being a sinecure. Mr. B. then proceeded to speak of the objects and aims of the Association, which he considered to be primarily the dissemination of pure Christianity. He believed that in the writings of our denomination may be found much that would inspire increased interest in religious truth wherever they should be read—would attract many minds long repelled by the hardness and the contradictions of other systems. He felt no anxiety for the spread of Unitarianism as a *sect*; he had given that up, long ago. He looked to the power which our doctrines evidently possess and have exerted, of qualifying the whole state of religious feeling, by a gradual fusion of our opinions with the opinions of the Christian world. We are already exerting this influence, inevitably, whether we intend it or not. We need but place ourselves on the tide of human events, to accomplish what we desire. Everywhere an influence is felt, even upon ourselves, flowing back from orthodox hearts, which our position as an opposition minority long prevented, or seemed to prevent us from reaching. Our opinions are recognized and with respect, by the most enlightened among orthodox minds; and the very kindness which we feel for orthodox brethren, is a proof that our sentiments have had the effect of meliorating theirs. We love them the better for showing that they feel our influence. Mr. B. then referred to the last number of the New Englander, which he had just been glancing at. In the centre of it he had found an article relating to *Dr.* Dewey, which he could hardly characterize with too great severity, while, on each side of this most unworthy attack, was a paper, that for liberality, candor and general excellence, would have done honor to the Christian Examiner. It really seemed as if, perceiving among themselves so deep and decided an accordance with us in many respects, they had felt it necessary to give themselves a sort of shove the other way, to counteract this tendency—these very offences thus showing how much has really been accomplished.

But not only have we a work to do for those without. We have also a work to do for Liberal Christianity—the elevating and correcting of our own body, the spiritualizing of our own views, the enlarging of our own conceptions of Christianity and its requisitions. We must not imagine because we have been able to see and to forsake some gross errors, that we have of course obtained the exclusive possession of all truth, leaving no opportunity for instruction or improvement.

Mr. B. was glad to have an opportunity of mentioning our Christian brethren, in connection with these views of our condition and duties. They receive our writings with favor, and are gladly drinking at all the wells of truth which it is our happiness to possess. We must count this among the subjects of our Christian rejoicing.

Universalists, too, are feeling an influence, and there is no lack of proof that the course taken by our paper has been the means of waking up a kindly feeling towards us, in some of the best minds among them.

While we have these ample grounds to believe that our work is a great and good one, it becomes a question—*Shall we not do it?* We have the credit, among our Eastern brethren, of doing a good deal. We have even, *there*, been considered as an *active* body! A slight degree of what may be called a highly flattering *jealousy* of the Association has been felt there, as we are told. Seriously, a great interest is felt at the East in our operations. Our friends perceive that we are at least in a position to do a great deal—if we will! Shall our opportunities be lost—our efforts paralyzed by lack of means—by their withdrawal or their withholding? They are here—there is no reason why we should not have them. Even a few thousand dollars might be made to do great things. Small though the meeting might be, we could begin the work there—in our own hearts, where all good works must begin. I urge persons that if each individual Unitarian could be taken by the button, and held there long enough to hear an earnest statement of facts, the work would be done. The neglect we lament proceeds from inattention—pre-occupation—not from real indifference. The home truths contained in the Report, none could deny. It was high time to prepare to tell a different story.

MR. WARREN observed that it had been said all we want is to get men to *attend* to these things. He did not very well see how this was to be done. He had been trying it for ten years. He came to the city and the church with a sense of responsibility—not feeling that to sit in church on Sundays and hear sermons, comprised the whole of his duty as a Christian church member. He offered the following resolution:

Resolved, That Unitarian Christianity deserves, and should receive, from its believers more interest in the cause, more zeal in its dissemination, and more pecuniary means for its support, than have yet been given to it.

MR. WARREN continued: It is usually said that money commands interest; he believed, on the other hand, that interest would command money.

In conclusion, Mr. Warren said he should borrow the language of Father Taylor, who was wont to say on such occasions, "I don't want you just to put your hand in your pocket and feel round for a sixpence, but to put it deep down, and pull out a handful."

A CRITICAL PERIOD IN OUR NATIONAL HISTORY.

"The present is, I believe, a critical period in our history. I believe that it is presumptuous in us to affirm, as the President has affirmed in his message, that the great question of the capability of man for self-government has been settled. It is not settled, sir. We are settling it. Whether the manner in which we are settling it will favorably or unfavorably affect the condition of mankind hereafter, yet remains to be seen in the future. We are settling the question not only for ourselves, but for all who are to come after us. If here the experiment of self-government should fail, who can estimate the consequences to our race? We are to-day writing our history. We are impressing that little space which we occupy between the past and the future, with footsteps which will be indelible. Whither are those footsteps now tending? Shall those who are to succeed us find that the course which we are now pursuing led to the broad fields of liberty, of peace, and of prosperity? Or shall it be that we are only erecting monuments marking the bye-paths that lead to the pitfalls of destruction? These are questions that must come home to the heart of every man who sees the dangers which now threaten them. Are we so blind, so fanatical, so stupid, as to believe that the great laws of the physical and moral world are to be reversed in our favor? Are we emphatically the children of destiny? Can we take our destiny in our own hands, and control it? Not so. It seems to me that there is a light streaming down the pathway of ages, illuminating the destiny of nations, and that in it is written, in glaring characters—retribution. It is a law in operation all around us—in the physical, moral and political world. It is true of nations as of individuals: 'Whatsoever a man sows, that shall he reap.' I would ask those disposed to look at this question in the light of history, to go back and by its aid trace the long vista of ages that have elapsed. Let them go back, if they will, to the morning of creation, when all the sons of God shouted together for joy that Almighty Power had spoken a new world into being, and they will not find it recorded, in any page of that history, that any nation ever sowed the seeds of war and slavery, and reaped the fruits of peace and liberty. No! that passage remains to be written; and it requires no very great effort of the imagination to fancy that we can now hear the voice of all nations of the past, sounding solemn warning in our ears. Let us beware lest that fate which has constantly followed such a course of policy may not soon be ours!" [Speech of Hon. J. P. Hale.

HEROISM.

"Is there no heroism in the statesman, who, against the torrent of popular infatuation, still stands by his country? Is there no heroism in the missionary and philanthopist—the preacher who seeks the heathen in the dens of the savage, and the physician who encounters the perils of pestilence and all the bloody ministrations of his art, at which even the brave turn pale! Undoubtedly the truest examples of heroism are displayed—or, rather, they are concealed—every day and every night, by men—ay, and by women—of all classes and under all circumstances, in the commonest duties of life. The broken merchant, the ruined manufacturer, the widow who toils for her children, and the wife who watches by the death bed—these, and a thousand others, may exhibit, in the performance of duty under adversity, examples of fortitude, more truly heroic than are witnessed on fields of victory. Courage and wounds are the merits of the soldier; but there are wounds of the spirit harder to bear than any that are ever struck upon the body, and there is a moral or religious courage needing a greater heart to sustain it than is required for the struggle of glory.

Let us always remember that heroism is not the exclusive virtue of heroes." [North American.

CHRISTIAN COMPREHENSIVENESS.

[From Dr. Bushnell, in the New Englander.]

A comprehensive character is the only really great character possible among men. One man abhors all prejudice, testifies against it night and day, places all his guards on the side opposite, and falls into an error quite as hurtful and more weak, ceasing to have any fixed opinion, or to hold manfully any truth whatever. Another, seeing no evil but in a change of opinions, holds his opinions by his will and not by his understanding. And as no truth can penetrate the will, he becomes a stupid and obstinate bigot—standing for truth itself, as if it were no better than falsehood.

Some persons are all for charity, meaning by the term a spirit of allowance towards the faults and crimes of others. Christ, they say, commands us not to judge; but they do not observe that there are things which we can see without judging, and which, as they display their own iniquity, ought to be condemned in the severest terms of reprobation. Charity will cover a multitude of sins—not all. The dearest and truest charity will uncover many. Opposite to such, we have a tribe of censorious Christians, who require us to be bold against sin, who put the harshest constructions on all conduct, scorching and denouncing as surely as they speak. If they could not find some sin to denounce, they would begin to have a poor opinion of their own piety. These could not even understand the Savior when he says, "neither do I condemn thee."

There is a class of disciples who especially love prudence. It is the cardinal virtue. They dread, of course, all manifestations of feeling, which is the same as to say that they live in the absence of feeling; for our feelings are the welling up of the soul's waters. Then we have another class who detest the trammels of prudence, and are never in their element, save when they are rioting in emotion. But as the capacity of feeling is limited, it comes to pass in a few days that what they have had is wholly burnt to a cinder. As the raptures abate and the high symptoms droop, a kind of despair begins to lower, a faint chiding also is heard, then a loud rail, then bitter deprecations and possibly imprecations too; charges are leveled at individuals, [illegible] and the volcanic eructations thrown up at the sky are proofs visible and audible of the fierce and devilish heat that rages within.—This is fanaticism, a malicious piety, kindling its wrath by prayer and holy rites.

There are other classes of extremes affecting the character, which are more speculative in their nature. What endless war have we between the school of reason and the school of faith. But the truly enlarged disciple will somehow manage to comprehend both, considering it to be the highest reason to believe, and the highest faith to reason. One man places virtue in action, another in feeling. Possibly it is in a moral standing of the soul, to which it ascends between both—action inspired by feeling, feeling realized by action—thus in the moral liberty of the whole man. One class consider Christian piety to be a Godward and devotional habit. Another class are equally sure that God is pleased with us when we do our duty to our fellowmen. Thus we have pietism or quietism on one side, and philanthropy on the other. But the comprehensive word commands us to do justly, to love mercy, and to walk humbly before God—to love God, and through him love our brother; to love our brother and to see therein that we love God. Some are justified by faith, some by works. But as faith without works is dead, and works without faith are equally so, there are some who prefer to show their faith by their works, and quicken their works by faith, and thus to be alive in both. There is also a school of legalists, and a school of spiritualists. The former live without liberty, the latter without law. But the true Christian soul is free in the law; for it is the art of love to hold a soul under discipline, and beguile it still of all sense of constraint. Some resolve all duty into self-interest. Others are equally sure that all self-interest is criminal. Possibly self-interest may offer motives, that will bring the soul up unto God, and prepare it to such thoughts that it will freely love God and duty for their own sake, and thus go above self-interest. So one person is for experiences, another for habits; one for sentiments, another for principles. But God is comprehensive, working *all* in *all*—only by diverse operations. A large body of Christians insist on a perfectly uniform exercise in religion. Another body are for new scenes and high demonstrations. But God, consulting both for uniformity and diversity, prefers to bring us on towards one by means of the other.

ON THE RE-UNION OF GOOD MEN IN A FUTURE STATE.

If the mere conception of the re-union of good men in a future state infused a momentary rapture in the mind of Tully, if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire him with such delight, what may we be expected to feel who are assured of such an event by the *true sayings of God*! How should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not only uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruitions of the beatific vision!

To that state all the pious on earth are tending, and if there be a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backwards; everything presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine, leaving nothing for the last fire to consume but the objects and the slaves of corruption. [Hall.

[The following article we commend to the particular attention of our readers. It is the substance of a sermon, preached several times, and now put in its present form. Its author, Rev. Mr. Green, was first pastor of an Orthodox Church in Vermont, from which he was called to fill the chair of Prof. of Sac. Lit. in the Western Reserve Coll., Ohio. He was next called to the Presidency of Oneida Institute, and is now the pastor of the Presbyterian Church in Whitesboro', N. Y.]

THE TRUE TEST OF SOUND DOCTRINE.

BY BERIAH GREEN.

A conversation between a father and son, founded on Matt. xxv. 31—46.

SON. I was much impressed, dear Father, to-day with your exposition of the passage, which you read from the pulpit. If consistent with your engagements and agreeable to your feelings, I should eagerly follow you anew to the ground, where you seemed to be so much at home, and which you assured us would abundantly reward the most diligent and thorough cultivation.

FATHER. I am quite at your service; and shall rejoice to encourage and assist you in any inquiries, which the subject you advert to may lead you to suggest.

SON. You began, I well remember, with affirming, that the paragraph under hand furnishes *a clear and certain illustration of the genius of Christianity*;—or, as you said, the way of explanation of the objects it pursues; the principles it enjoins; the spirit it cherishes; the methods it employs and recommends. For the sake of obtaining a clearer apprehension and a deeper impression of what you offered, I should be grateful if you would repeat yourself a little.

FATHER. It is obviously the object of the Savior to furnish here a *test of sound character*. This is to be authoritatively applied on an occasion altogether sublime and for the gravest practical purposes. It is most vitally connected with the retributions of eternity. It is a *universal standard*, by which the Human Family must be tried, belonging equally to all nations and all ages. For all "nations" the Judge had now assembled around Him for the express purpose of bestowing rewards and of inflicting punishments. Now as Christianity is always beautifully at one with itself—as all its several parts are in the strictest and fullest harmony with each other, it must be its characteristic aim to prepare mankind for the trial, which it here describes. To this, its principles and methods must be adjusted. Otherwise, it would be inconsistent with itself—would be fatally wanting in that unity, by which all the works of God—all the divine arrangements are characterized. Hence, we may affirm, that the test in question illustrates, clearly and certainly, the genius of Christianity.

SON. What subject can be better adapted to the times, on which we are cast, when so much discussion is heard on every side respecting the nature of Christianity—its characteristic aims and methods? What under this name [illegible] nifies and commends as of the highest significance and the most healthful tendency, another describes as a mere empty appearance. What one embraces as the true Faith, another condemns as no better than infidelity. For my own part, I long amidst these uncertain voices—this confusion, to find the pathway, on which, erect and strong, I may move onwards towards the goal of my existence—the threshold of my Father's house. Warmly shall I bless you, dear Father, for whatever help you may afford me in a matter, bearing so directly and vitally on my improvement and welfare.

FATHER. Let us then with earnestness, candor and fidelity examine the several points, to which this paragraph invites our attention. It explains the *mutual relations of Jesus Christ and the Human Family*. The demand was, once and again, urged upon the Judge, *when* He had been seen in the forlorn condition which he so impressively described! His reply was altogether striking and instructive. He at once adverted to the "least of his brethren"—the most wretched and helpless member of the Human Family, as His own representative, in this matter. The treatment, which *he* had received, the Judge reckoned to His own account.

SON. But is not the word "brother" used here in a more confined and restricted sense? I am sure, I have heard from the pulpit, that it described exclusively a member of the Christian Family, a disciple of the Savior.

FATHER. Very likely. But the word, thus limited, would ill befit the occasion, on which it was uttered. For the Judge had gathered around Him the whole Human Family, to whatever nation any part of it might belong—from whatever quarter one and another might have been summoned. The test, furnished by His representative, must have been adapted, equally, to all, who were to be tried by it. To a pagan—to a Mahometan as well as to any other, it must have been adapted. All had been familiar with helpless, hopeless wretchedness; but not *in the Christian Family*. Of that myriads upon myriads had never once heard. How could they be rewarded or condemned for their regard for an object, to which they had ever been total strangers! The word is evidently employed in a broadly comprehensive—a nobly generic sense;—as descriptive of the relation, which binds each individual to all the members of the Human Family. And this is in the fullest accordance with the idioms of the Bible;—with that of the Hebrew, and with that of the Greek Testaments. According to the usage which prevails both in the one and in the other, a brother may be a *fellow-man—a partaker with us of Human Nature*. This is its meaning in one place and another in the Sermon on the Mount; a meaning in the strictest accordance with the doctrine, which the story of the Good Samaritan so beautifully teaches. No other can without gross incongruity be admitted in explaining the passage, with which we are now occupied.

In selecting its most wretched and forlorn member, the Savior plainly teaches, that none of the Human Family can be excluded from this representation. For if the King appears in, and speaks through, the most abject and repulsive form of Human Nature, He must appear in, and speak through, all the other forms in which it may be embodied. If though removed farthest from the Throne, this poor cast-away is thus honorably recognized, surely all above him, along the ascending pathway, are included in this relation. He is selected as not being above others a partaker of Human Nature; but as stript beyond others of *all extrinsic attractions*—of everything except Human Nature—to draw forth our regard and to awaken our sympathies. In him everything extrinsic, collateral, incidental—the condition in which he was found, the circumstances, in which he was placed—in him everything of this sort was repulsive: a fraternal regard, such as the Savior describes, extended to him, *must have been awakened by the Human Nature*, which, in despite of all obstructions, lived in his life, looked through his eyes, spoke in his voice. If, therefore in this case, a fraternal sympathy was not thus awakened; it was most clear and certain that nowhere could Human Nature, *as Human Nature*—on account of its intrinsic worth and dignity at [illegible] our complacency, excite our sympathies, arouse within us brotherly affections. Human nature low on the dunghill is *no less itself* than Human Nature high on the Throne; to withhold our fraternal regards from the former is to stand contemptuously aloof from the latter.

SON. We are now prepared, I should think, to apply ourselves directly to the mutual relations of Jesus Christ and the Human Family. On no subject could I hear you speak with livelier interest or higher expectation.

FATHER. In Jesus Christ, Human Nature was raised to the highest perfection. His constitutional endowments were immeasurably rich. In all the powers and capacities, by which Humanity is distinguished; He occupied ground above the loftiest flights of the most vigorous and daring imagination. The very Idea, on which the infinite Wisdom constructed Human Nature found in Him a complete incarnation—in Him was quickened into full expression—into an all-healthful and vigorous existence. Such He was constitutionally—before his powers were brought into exercise. And what he was in structure and endowment, such He was in his aims, exertions, methods. From first to last, he was every way true to Himself. To the laws of His existence, He was obedient, promptly, cordially, fully, untiringly obedient. The voice of Duty was music in his ears. His tasks were His delight. All His powers He brought into the highest requisition in promoting the objects of His existence. All the relations, near and remote, amidst which He was placed, He honored, and in the highest degree. In Him, the exercise and development of the Individual strengthened and matured the Social of His existence; the influence of the Social invigorated and perfected the Individual. He was infinitely the most of a man, who had ever partaken of Human Nature—a Model altogether worthy of the name. He naturally took the place amidst mankind which by a divine necessity belonged to Him—the THRONE He was the King of the Human Family; and as such their representative. This relation, He sustained everywhere and on all occasions; and that right royally. In this relation, He is to be reverently recognized on Earth and in Heaven.

In every man, *as a man*, we find the *same stuff*, which was built up into the Messiah. For every man, as a man, is a partaker of the Human Nature, which in Him was raised to the highest pitch of royalty—is constructed of just elements, as in Him was combined into absolute perfection. Just so far as any member of any of the Human Family is in constitution or activity *a man*, just so far is he Christ-like. And every child of Adam is more or less so, or he would not be a child of Adam. For, without being in one respect or another—in one degree or another like the Model-man, how can he belong to Mankind? He is, therefore, whoever and wherever he may be, a representative of the Messiah. No measure of degradation—no degree of wretchedness, which leaves a *human* heart beating in his bosom, however feebly or irregularly, can break upon this relation. Thus He represents the Human Family as their King; they represent Him, as His subjects.

SON.—But does not a great majority of Mankind refuse to honor—nay even to recognize, this relation in themselves and in their fellows? Do they not refuse to submit to His authority—to act as His subjects? How can *they* be regarded as His representatives!

FATHER.—Some represent Him, both in the constitution they have inherited and in the character they maintain. Others, and by far the greater part, chiefly in the Human nature, which with Him, they share in common. All are in this respect at least, His brethren—even the least of them.—From His authority they cannot break away. He rules, even among His enemies.* Their existence, so far as they exist at all, is the result of a conformity, conscious or unconscious, to the arrangements He has established, and through which His kinghood manifests itself. "In Him," whatever they may think or do, "they live and move and have their being." In His throne is the very fountain of their existence. They are, then, in some sense His subjects, and as such, His representatives.

SON. Such thoughts impress me deeply, raise me above myself, bring me, awe-struck, into the presence of the King. I am now ready, reverently to hear how I am to honor the relation, you have explained, to the Messiah.

FATHER. A matter so significant—of such grave practical importance, the passage under hand sheds a strong and clear light upon. It does not touch it lightly or incidentally—it enters into it thoroughly and of set design. It teaches us, with great plainness and emphasis, that we are to honor our relations to the Messiah, *by embodying His doctrines and example in earnest efforts to provide for the present necessities of Mankind—to promote their present welfare*.

SON. Such words, I never heard from any other than your pulpit. They strike me with surprise; so unlike is the conclusion, they describe, to anything, which any of my other religious teachers ever urge on my attention. I cannot doubt, however, that

limits of political economy. . . . providing for mankind the food and clothing, which their necessities demand! * * * * * *

Son.—But, my Father, what has Political Economy to do with such acts of charity, as the Saviour here describes? Am I occupied with Political Economy when I give to some poor outcast a crust of bread or a cast-off garment?

Father. The Gospel is every way—in all its instructions, tendencies, arrangements, a system of Redemption. In our exertions for the benefit of mankind, it requires us to begin with the wretched and forlorn—. . . . on such principles and methods as are adapted to exclude degradation and misery from the world. It is the object of the Gospel to restore man to himself, both individually and socially—to raise the Human Family to a natural—to its primitive condition. Those, who now throw their stale bread and cast-off garments to the needy and destitute around them, while they afford a temporary relief to one beggar, make ten! * I have heard of a London brewer, prominent in the church, who contributed largely to the relief of the destitute! Did he conform himself to the standard, which requires us to feed the hungry, and clothe the naked? He, when busy night and day in stripping the last rag from scores and hundreds of poor, frost-bitten wretches—busy unremittingly in snatching from their feeble hands the mouldy crusts, from which they were vainly trying to derive a little nourishment! * That wealthy disciple, as he is called, who "is clothed in purple and fine linen, and fares sumptuously every day," . . . . whose example leads scores of his acquaintances, through ostentation and extravagance, to bankruptcy and knavery—who is indirectly yet effectually involving numbers in distressing poverty; is *he* the man, who by scattering the broken relics of his costly feasts among the poor, may well expect the Saviour's benediction? Not these . . . . are conformed to the standard by which the Human Family must be tried amidst the retributions of Eternity. What, my Son, must we regard as the appropriate object of Political Economy? Is it not to afford the highest encouragement to Work, and the fairest distribution of Wages—and this every where—wherever human necessities are to be provided for, and human powers are to be employed? And what can this be, but to furnish bread and clothing to all such as need either the one or the other? Thus, and not otherwise, so far as the matter under hand is concerned, most the objects of Redemption be promoted. Clearly, then, the Gospel asserts its jurisdiction in the sphere of Political Economy. It is here, if any where, and thus, if any how, we are to offer food and clothing to the Saviour, suffering in His representatives.

Son.—I see it. O, if professed Christians would for practical purposes put this construction on the Saviour's words! How generally must it not be seen and felt, that He came hither "to seek and to save that which was lost!"

[To be continued.]

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 5, 1848.

"THEOLOGY IN MASSACHUSETTS," ONCE MORE.—REV. DR. DANA.

The Rev. Dr. Dana has written a letter to the Puritan, which confirms what the Register has said respecting the points at issue between the Old and New School Orthodox. He declares that the candidate's "answers appeared to him to involve principles at variance with the fundamental truths of the Gospel;" that while the gentlemen approving the examination of the candidate, "claim for him 'a modified belief in original sin,'" the doctrine "is effectually and forever excluded." And this is "the doctrine which," he goes on to say, "in the judgment of the greatest divines and most judicious Christians, and indeed from the nature and necessity of the case, imparts character to the whole of experimental and practical religion."

There is, in the same letter, a paragraph suggested by this phraseology of "modified" belief, which is very note-worthy. It is as follows:—

"Will my beloved brethren permit me to inquire: Is not a *modified* belief in the doctrines of the Gospel at large, the great malady of the day—a malady under the influence of which the church languishes, and the piety of thousands of professing Christians sickens and pines away! Are those truths of the Bible, which are Heaven's ordinance for the sanctification and salvation of human souls, received by the generality of professors in their simple statement, and felt in their commanding, life-giving power? Is not a diluted—not to say an adulterated Gospel received in many of our churches with more favor than the simple, humbling doctrines of the cross? Is not a *modified* belief in human depravity, in regeneration, in the Holy Spirit's influence, in atonement, in the divine decrees, and (may I not say) in the Bible itself, extensively and even fatally prevalent?"

Of course we should not consent to call this modified belief "a malady;" nor look upon it as the cause why "the Church languishes, and the piety of thousands of professing Christians sickens and pines away;" nor confess that it is a modified belief in the real doctrines of the Gospel. The piety of Old School professors, in general, is no more healthy and flourishing than that of New School professors; and Dr. Dana should look for something deeper, as the cause of the languishing state of things which he deplores. We agree with him, however, though the sensations produced must be quite different, that "a *modified* belief in human depravity, in regeneration, in the Holy Spirit's influence, in atonement, in the Divine decrees, and in the Bible itself"—modified very much from the Old Calvinistic views—"is extensively prevalent." "Fatally" prevalent, we cannot add, except as viewed in relation to Calvinism.

Towards Dr. Dana personally, we feel no other sentiments than those of sincere esteem and respect. We look upon him as one of the best representatives of piety formed under the Old regimen, and wish there were many more like him. The goodness of his heart appears above the dogmas of his understanding, in expressing his belief that the young candidate, whom he regarded as unsound in the faith, was, nevertheless, in his estimation, "intelligent, amiable, and hopefully pious." With Dr. Dana's uncompromising hostility to the New School Theology, and to whatsoever in his opinion is contrary to the form of sound words, he unites great tenderness of spirit. Undoubtedly there is no one of the numerous individuals concerned, who has felt sincerer or deeper grief than himself, for the step he felt obliged to take. What his young friend and fellow-laborer in the same town has called "*paltering*" with error, because the Dr. was willing to unite in ordaining the candidate if he would "pledge himself to a serious and prayerful re-examination of the questionable points," is too harsh a phrase for a willingness to trust the consequences of a serious independent re-examination, where on the whole he could not but regard the individual as pious. And for our own part, though we do not actually know that Dr. Dana would be ready to concede piety to those who, like ourselves, have gone so far beyond his standard of Orthodoxy, we should, nevertheless, feel surer of his charity than that of not a few New School men whom we could name.

There is, in the letter, one sentence in which the Doctor's uncompromising hostility to error is very apparent,—we mean no disrespect if we should call it a manifestation of a little "original sin," or, more familiarly, of the old Adam. It is in his allusion to Andover, in which he says, "the young gentleman brought with him the instructions he received, and he could not reasonably be expected *to have more understanding than all his teachers*." Those who know that since Dr. Woods has ceased to be an active professor, the Old School theology has all died out of Andover, will appreciate the keenness of Dr. Dana's sarcasm. And yet if Professor Stuart, or Professor Park, or any others of the present Faculty, were to die, we believe that no man in or out of New England, would be more ready to acknowledge their piety, or more sincerely hope he should meet them in heaven.

"LIBERAL PERSECUTORS."—A PROPOSAL.—THE MEMORIAL ON WAR.

The Puritan of the last week contains a proposal from its editors to Unitarians, which, as in duty bound, we promptly communicate. It concerns in truth a very important subject, and if not made in terms quite so agreeable, it at least answers very sincerely to the Puritan's notion of what is courteous and Christian, and we hope therefore it will receive all due consideration. It is as follows:—

"The government of the Canton of Vaud has added now to all its other persecuting acts, that of a law absolutely prohibiting all religious meetings, except those of the State church, under pains and penalties. The law is so rigorous, that meetings cannot be held except by men having the spirit of martyrs. The Dissenters, against whom this law is levelled, are what would here be called Evangelical men. And the National church and government is in the hands of what would here be called Unitarians. They are called Rationalists in Europe. But the Unitarian Almanac, published in Boston, claims half of the protestants of the continent of Europe, as Unitarians. And we are not aware, that any of the protestants of the continent are Unitarians of any other school than the rationalistic. Here then is a work of cruel persecution now in progress by a Unitarian national church; and our inference is, not that any of our American Unitarians are persecutors, or that they approve of these acts, (God forbid;) but simply this—that what is called the liberal creed is not sufficient to ensure liberal conduct. And the abettors of the liberal creed are persecuting, after those of most other creeds have become ashamed of persecution. We would advise those American Unitarians, who have so many regrets that Calvin burnt Servetus, to send over to the land of Calvin and Servetus, some friendly counsel to their co-religionists, and entreat them not to enact in the nineteenth century, a work of persecution that would throw into the shade the Servetian tragedy of the sixteenth century. They are already in a habit of speaking denominationally and fraternally to governments at home and to people beyond the seas, and of giving advice about governmental and social abuses. And now, in the name of our persecuted brethren in Switzerland, we entreat our Unitarian neighbors to favor them with their merciful interference, and set forth to that Unitarian and persecuting government, such reasons as shall induce them to change their course. For it is an outrage on human language, to say nothing of justice, that *liberal* Christians, and a *liberal* government, should thus have gathered up the broken implements of the Inquisition and gone to work with them."

There is a proposal which we in turn make to the Puritan and our Orthodox neighbors who unite in its request; and we agree to comply with their proposal the instant they accept ours. One or two preliminaries need first be stated.

In a late London Patriot, (as we learn from the New York Baptist Recorder,) there appeared the following letter:—

"*To the Editor of the Patriot,*—Sir: You are aware of the fact of the imprisonment of Mr. John Simonds, of Mursley, for refusing to pay five pence, as a church-rate. About two months ago, he was summoned before the magistrates at Winslow, to show cause why he should not pay the rate. He went, and stated his conscientious reasons. These the magistrates set aside. He afterwards received another order to pay the five pence, and ten shillings costs. He, of course, refused to obey the mandate of the powers that be. They then summoned him, last Thursday, before them, to provide sureties for his appearance at the Quarter Sessions, to be held next January at Aylesbury, to answer to the charge of having disobeyed the order of the magistrates by not paying the rate and costs. He, however, declined (as I think he was bound to do) to get sureties; and therefore they sent him, in the charge of the police, to the common prison, at Aylesbury. There he is to be confined, until he takes his trial as a common felon. This is a hard case. Mr. Simonds is a worthy, pious, and devoted man. He has for many years been usefully engaged in preaching the Gospel. He is much respected by all parties. He has a wife and two children, who are greatly afflicted at his incarceration. Now, Sir, can nothing be done for him? Are we, as Non-conformists, to sit still when one of our number is suffering for us and our cause?—Believe me yours truly,

"E. L. Forster.

"Stoney Stratford, Dec. 14, 1847."

Commenting on this letter the Editor of the Patriot says:—

"It was supposed that, in the case of William Bidwell of Cambridge, church-rate had reached the acme of absurdity and injustice; but that of John Simonds is infinitely worse. It was not till after trial that Bidwell was sent to jail; but poor Simonds has been condemned to imprisonment *before trial*, and that on the miserable plea, that he did not produce sureties for his appearance to answer the charge of refusing to pay the sum of five pence,—we beg pardon, with the modest addition of ten shillings costs,—the amount of the original demand twenty-four times told! A question is involved which deeply concerns the liberty of every subject in the realm. It naturally excites one's indignation to see an excellent man torn from the bosom of his family and thrown into a felon's jail on so paltry a plea; and then to hear of his being placed in solitary confinement, and his letters, books, and newspapers inspected and withheld at the pleasure of his jailers, as though he had conspired against the Queen's crown and dignity."

To use the language of the Puritan, "Here is a work of cruel persecution now in progress by an" Orthodox "national church, and the abettors of the" Orthodox "creed are persecuting, after those of most other creeds have become ashamed of persecution." A Christian is put into a solitary cell, and endures all the rigors of a common felon, not indeed for holding separate meetings,—(a crime for which the Orthodox "national church" used to persecute, so that "meetings could not be held except by men having the spirit of martyrs,")—but, as the Editor of the N. Y. Recorder says, "on a charge of resisting to pay the great sum of *five pence* for bread and wine which he never touches, and for cushions and cassock he derives no benefit from"—in other words, for not supporting the Orthodox national church, "which he does not believe to be after the Scriptural pattern."

There is one fact more which we wish to present, and then we will come to our "proposal." The following is from the Liverpool Times:—

"*Death of the Rev. George Innes, of Canobie.*—The Scotch papers of Saturday last, announce the sudden death of this reverend gentleman at Elgin, on the 24th ult. We understand Mr. Innes was a young minister of great promise, and that his death was caused by having caught cold while conducting the open air services of the Free Church congregation of Canobie, of which he was pastor—a congregation which has met, for nearly six years, in a temporary tent on the property of his grace the Duke of Buccleuch. We hope that this circumstance, and the facts brought out in the Parliamentary inquiry, which took place during last session, as to refusal of sites, will convince our legislators of the importance of doing something in this matter which will prevent the recurrence of such an anomaly in a Christian land."

"Here, then, is" another "work of cruel persecution now in progress by an" Orthodox "national church." Aye, it is persecution unto *death*, and, being done, as well as the other, in this nineteenth century, in the year of our Lord 1847, it "throws into the shade the Servetian tragedy of the sixteenth century." And now our proposal to the editors of the Puritan and our Orthodox neighbors who join with them, is this:—When they will "set forth to that" Orthodox "and persecuting government, such reasons as shall induce them to change their course," Unitarians will follow their lead, and send a memorial to "the government of the Canton of Vaud."

As to the remark of the Puritan respecting the late Unitarian memorial praying for the adoption of pacific measures for terminating the war with Mexico, it is only worthy of notice *as indicating the position of the Puritan in regard to great questions of national and public morality, and "the weightier matters of justice, mercy and faithfulness."* If we felt concerned to justify the act of "speaking denominationally to our government at home about governmental and social abuses;" we should only refer to the speech of Mr. Hale, (which will be found in this week's Register,) in explanation of the reason of the procedure of the memorialists. And finally, we would appeal from the sneer of the Puritan to the courtesy of the "Christian Watchman," whose Washington correspondent, having mentioned the act of presentation, and the reasons assigned by Mr. Hale for its denominational aspect, thus adds:—

"This is an example which I should gladly see followed by all our denominations; and if the Unitarians of New England and New York can get up a memorial thirty-six yards long, how long ought the memorial of our Baptist churches to be! I doubt if it would bear a like proportion to our numbers, but I should like to see it."

"DECLINE OF UNITARIANISM."

"There is a class of religious papers which are continually chronicling the "decline of Unitarianism." No matter what may happen with which Unitarian has any sort of connection; the change of a minister—the removal of a family—or even the rumor that a minister or a Professor, or some one else will probably resign—forthwith the event is duly chronicled under the imposing head of "decline of Unitarianism." The papers in which these announcements appear are known to be opposed to Unitarianism; and hence the public are very apt to think that the wish is father to the thought. Now if Unitarianism is on the decline why not let it be on the decline! It is hardly dignified or kind, to exult over the decline of what others prize. Would it not be better to rejoice over the decline of iniquity, and the increase of righteousness and holiness? The doctrines peculiar to Unitarians we reject, because we think them untrue, but those who believe them will never be convinced of their errors by being perpetually threatened with being in the minority. If told that our sentiments were on the decline we should stir ourselves to change the current, and we should reply that a doctrine is not true because many believe it, nor untrue because many [illegible]."

This candid and sensible paragraph appeared in the Christian Watchman of last week. There is wisdom and spirit enough among Unitarians to do, as, in the last sentence, the Watchman says he himself should do under similar circumstances. We know not what influences may unite to diminish our numbers, nor what to diminish our general interest in religion and in truth. But we believe liberal Christians might undergo a very severe decimation, or be reduced nine-tenths even, and yet a remnant would be left whose influence would be felt through the land, and might be felt through the world.

HON. J. P. HALE'S SPEECH, IN PRESENTING THE UNITARIAN MEMORIAL.

On Wednesday Jan. 12, along with several other memorials for the same object, both from women and from men residing in different parts of the country, Mr. Hale "presented a memorial of ministers and laymen of the Unitarian denomination, praying the adoption of pacific measures for terminating the war with Mexico, and the reparation of all wrongs that may have been done by the United States, to that Republic; which was referred to the committee on Foreign Relations."

We have seen nothing from Mr. Hale that does his heart and head more credit than his brief remarks on the occasion. They are remarkably happy, pertinent, persuasive, impressive:

"Mr. Hale said:—Mr. President—I have been requested by the gentlemen from whom I have received this last memorial, to say a word in explanation of its character, and in order to obviate an exception which may arise in some minds from an inspection of the petition itself, that it is of a sectarian character, coming only from a single denomination. The answer to this is, that it originated with that class who were desirous of doing what they might for arresting what they considered a great and alarming evil. They had neither the time nor the means for associating with themselves the various other denominations which divide the Christian world, and they did not feel authorized to speak in the name or on behalf of the Church universal.—This alone accounts for the apparent sectarian character of the petition on its face. But, Mr. President, it will be seen, on examining the substance of the petition, that it is far from being obnoxious to such a reproach, but on the other hand asks for measures eminently Christian in their character, and in which all of every name and sect may unite, who believe in that original test of discipleship laid down by the Author of our religion, who, when arraigned before the Roman Governor, said, "if my kingdom were of this world, *then* would my servants fight."

Mr. President, having so recently declared my sentiments in my place in the Senate concerning the objects and character of this war, it seems unnecessary for me to add a word at this time, and I leave it in the hands of the Senate, simply remarking, that among the marks of public favor with which I have been honored, the being selected as the agent to present this petition to the Senate, is most grateful to my feelings, and that, whether I look to the character of the petitioners or the objects for which they pray."

THE DOMESTIC SLAVE TRADE.

On the 17th ult, Hon. Mr. Giddings of Ohio offered in the House of Representatives the following Preamble and Resolution:—

"Whereas, on Friday last, three armed persons, engaged in the internal slave trade, entered a dwelling in this city, and violently seized a colored man, employed as a waiter in the boarding house of several members of this body, and, in the presence of his wife, gagged him, placed him in irons, and, with loaded pistols, forced him into one of the slave prisons of this city, from which, it is reported, he has since been dispatched for the slave market at New Orleans:

And whereas said colored man had been employed in said boarding house for several years; had become well and favorably known to members of this House; had married a wife in this city, and, under a contract to purchase his freedom for the sum of $300, had by great industry paid that sum within about $60:

And whereas outrages like the foregoing have been of common occurrence in this District, and are sanctioned by the laws of Congress, and are extremely painful to many of the members of this House, as well as in themselves inhuman: Therefore

"Resolved, That a select committee of five members be appointed to inquire into and report upon the facts aforesaid; also, as to the propriety of repealing such acts of Congress as sustain or authorize the slave trade in this District, or to remove the seat of government to some free State."

The Washington correspondent of the Atlas, in giving a summary account of this atrocious affair, remarks that Mr. G., and Mr. McIlvaine of Pennsylvania, on hearing of it, "went to the slave prison to get him released, but they were told he had been sent off. In coming away, they met the *wife and children* of the man who had been kidnapped, in the greatest agony, crying and beseeching to have him restored to them again.

The friends of the injured man got out a writ of habeas corpus—Giddings and McIlvaine being sureties in the case—but up to this time, the man has not been found; and the probability is that he is now on his way to the Lower Mississippi, to be sold to a new master, and that he will never again see home, or wife, or children.

The yeas and nays were called on the resolution, and it was laid on the table, by only four majority."

This Home traffic in human beings, born on our own soil, is more outrageous and cruel than the foreign, because the ties it ruptures are more tender from the influence of civilization and Christianity, feeble as the African in America is made to feel it. All that Daniel Webster once said in relation to any participation in the foreign traffic in the land of the Pilgrims,—is more mournfully true of the very seat of the Capitol, whither the sons of the Pilgrims yearly assemble to promote the common interests and honor of the community. *There*, beneath the eyes of the representatives from the free States, are the jails, and the grates, and the pickets, constructed for the security of the American domestic slave trade. *There* is "the sound of the hammer," "the smoke of the furnaces, where manacles and fetters are forged for human limbs." There "the visages of those who by stealth and at midnight, labor in this work of hell, foul and dark, as may become the artificers of such misery and torture." Let free men use the language of Webster, and say of *that* spot,—the seat of our national assemblies,—"Let it be purified; or let it be set aside from the Christian world; let it be put out of the circle of human sympathies and human regards, and let civilized man henceforth have no communion with it." Would that the same great voice, that uttered this on Plymouth Rock, might be heard repeating and re-echoing it on the hill, and beneath the dome, of the Capitol!

The question, How long shall the American people tolerate this inhuman traffic? How long shall the Free States tolerate it in a place where they ought to feel the power given them under the Constitution is a commission from the God of nations to abolish the traffic? may not be accurately answered—nor the question, How long shall the cry of the oppressed be unheard in Heaven? As when St. John saw under the altar the souls of Christian martyrs, and to their cry, How long?—heard the response from Heaven, "that they should rest for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled;" so new victims may still be offered up under the despotism of Slavery. But if God be not a mere name; if Christianity be not a fable; if human nature be not a phantom; nor the sentiments of justice and mercy the shadow of a shadow; nor the past history of nations a fabrication; then shall the redemption of the oppressed be yet accomplished, and they who are laboring for it have on their side all the attributes of Almighty Power, all the sympathies of Eternal Love, all the pledges of Revealed Truth, all the earnest expectation of Creation waiting for the manifestation of the sons of God, in a glory of holiness and happiness yet to be revealed on earth.

THE UNITARIAN CHURCH IN BALTIMORE.

We are permitted to take, from a private letter to a friend in this city, a brief paragraph relating to the reopening of Rev. Mr. Burnap's Church, after it had been closed during a short season for the purpose of repairs and improvements.

"The church was opened on Sunday, and the house well filled both in the morning and evening. Mr. Burnap delivered two powerful discourses. The evening discourse contained the history of the commencement and progress of our Society from 1817 to the present time. Mr. B. was one hour and 20 minutes in the delivery. He spoke with more feeling and energy than I ever before knew him to evince. There were a good many persons from the Orthodox Churches present, and probably they would say, if questioned, that Mr. Burnap was rather severe on those that differed from him; but the severity, *if there was any*, consisted in telling the truth, which to certain people is always unpalatable. For years the Unitarians *here* and *elsewhere*, have been the subject of the vilest slanders from various sources, and it is high time that a stop should be put to them. The sermon, I hope, will be published."

☞ At an adjourned meeting of the Board of Overseers of Harvard University, Thursday, Feb. 3d, the Rev. Wm. A. Stearns, of Cambridgeport, was elected to fill the vacancy made by the decease of Rev. Dr. Codman. The balloting was as follows:—Whole number of votes, 65. Necessary to a choice, 33. Rev. Dr. Adams had 32, Rev. Mr. Stearns 31, Scattering 2. At the 2d balloting, the whole No. of votes was 68. Rev. Mr. Stearns had 37, and was elected.

☞ Other editorial matter makes it necessary to defer the remaining portion of our notice of Dr. Adam's sermon, until next week.

☞ Several notices of new publications, prepared for this week's paper, are crowded out.

For the Register.

GOOD HUMOR.

Mr. Editor,—My communications have several times been animadverted upon on account of their occasionally sportive tone. I am sorry for this, for it indicates some old fashioned prejudices which I had hoped were becoming obsolete, at least among Unitarians. We used to be brought up to think that religion and dulness ought to be made synonymous; and any deviation from the rule in the direction of the least jocularity in connection with matters of duty was profaneness:—to be a Christian was to be dull, heavy, stupid and loggish, oyster-brained and frog-blooded. I supposed that in writing for a newspaper, though that paper might bear the name of the *Christian* Register, we might now deviate a little from this owlish solemnity. I knew that some of the heavier religious periodicals felt bound in conscience to be dull, and not only had a design in it when particularly tedious, but with most devout scrupulosity cherished a horror of being too attractive to ordinary readers; insomuch that when an article was specially announced as "substantial and valuable," it generally meant heavy and unreadable. Therefore if I had sent a communication to one of these "respectable and dignified publications," I should have expected to have any scintillations of good-humor it might contain condemned as levity, and to find it published, if at all, with its points all blunted and its sparkles dimmed, resembling somewhat the "Tragedy of Hamlet with the part of Hamlet omitted by particular request." But I was in hopes your hebdomadal would be less starched.

And this not only for the innocent enjoyment of a little pleasantry. *Dulce est desipere in loco*; and it is as true in whig or third party man as in loco. All men are happier and wiser and better for an occasional laugh to shake the wrinkles out of the heart. I could be very solemn in urging the duty of playing the fool sometimes. It relaxes, and therefore afterwards proportionably strengthens the nerves of all kinds of energy. It makes a man honest with himself. It gives him a distaste to shams. Whence the old proverb, *In vino veritas*, but that wine makes one jocose and natural and spontaneous! We can have the good effect from a more innocent cause. An open hearted man is generally an open-mouthed one; but better be open-mouthed to give out a Ha, ha, than to take in wine. The doing the first from honest, natural hilarity, if properly encouraged, may supersede a resort to the last. I suggest the substitution to the consideration of the Temperance Societies. Let them think of endowing Professorships of Facetiousness immediately in all the Universities. It will be a provision for meeting that thirst for cheerful excitement which is so strong an instinct in us and has sent so many to the bottle.

Laughing is a substitute not only for the dram-bottle, but for the medicine-bottle. As a promoter of the peristaltic motion it is far better than all Mr. Halstead's punchings and thumpings of the poor dyspeptic's abdomen. Dr. Kitchiner never invented such a Persuader, nor Abernethy such a blue pill. It is the natural exercise-chair; the cheapest horse-jolting; and a skilful physician of very pleasant practice. Ho! solemn-looking dyspeptic, nervous student, severely sour-faced divine, altogether too good and full of heavenly thoughts to look happy a moment, let me recommend to you all, my excellent friend Dr. Risus, for your family practitioner.

It not only makes us honestly open to truth; it enables us to communicate truth acceptably. What may you not say with impunity and good effect to your worst enemy if you will say it pleasantly? It is the only way in which you can speak the truth and do good instead of harm nine times out of ten in our respectable world. Horace did not express the whole argument when he asked, "*Quid ridentem vetat dicere verum?*"

For myself I have acted so often unwisely and unchristianly when very serious, that I am encouraged to hope for more wisdom and virtue in good humor and jocosity. And I suspect it might be said of many besides Cardan, *Nemo eo sapientius desipuisse, nemo stultius sapuisse videtur.* I am very tired of long-faced piety. I have been behind the scenes too much with the praisers of this species of it to retain any very profound respect for the mask or the disease, whichever it may be. As I do not profess it, what right has any one to require that I should practice it? It is very natural and right that believers in the Calvinistic mythology should identify religion with sadness, and consider indignation and wrath, tribulation and anguish to be Christian virtues. But we who are only cheerful, joyful, loving Unitarians cannot be expected to rise to the heights, or rather sink to the depths of their gloom. It ought not to be required of us, for "to whom little is given &c;" and we shall have to give account according to what we have, and not according to what we have not. Now it has never been given to us to be so frightened and horror-stricken at thought of our Heavenly Parent, and to think so very badly of one another, and to see such a direful prospect before the human race as the almost universal doom; and therefore great allowance should be made for us when our hearts bound with cheerful gratitude and childlike love before our Father and his providences in the world, tho' they are sometimes covered with a cloud. We know the darkness is only seeming and transient. We have *faith*, and therefore can smile still. We know all is ruled in wisdom and kindness, and therefore need not give up all our jokes yet. Does not even Dante in the dark middle ages speak of religion as

Il fonte sacro del mortal riso?

I am aware all have not a taste for jests. Our dyspeptic community is proverbially a grave one, and to many the sound of a hearty laugh is not even as interesting as the crackling of thorns under a pot in which their dinner is seething. But so much the worse for them. If they could join in that laugh it would do them more good, body and soul, than their anxious dinner does the one, or their sighs over the melancholy world do the other.

But they enjoy their sighs, we are told; they find melancholy rather an agreeable sort of excitement in the stagnant dulness of their minds. I can understand this, for I can remember how in my days of Orthodox darkness, which were many, I welcomed sometimes, a fit of maudlin sentimentalism as a relief from the heavy monotonous drag of a piety which feared every healthful excitement as sin. But I now know by experience of the contrast of a cheerful religion, that all the excitements by which the dulness of Orthodoxy is allowed to be varied and relieved, are in comparison stale, flat and unprofitable. They are unhealthy, feverish and unamiable. A kind of happiness they give, it is true, but it is as contemplated suicide gives a kind of happiness to those burdened with "taedium vitæ". Sadness, terror and indignation against sin are the most common staple of the excitements in which the prevailing superstition, by courtesy termed religion, indulges its votaries. There are cases where hope is ecstatic; but that is not common. It would be giving this "sin-doomed and death-stricken world" too much happiness if common; it would be approximating too much to Unitarian lightness of heart; and quips and jests, and wreathed smiles would spoil solemnity. And I give our Orthodox friends credit for their gravity. To be consistent with their creed they ought to be a great deal more sad than they are.

This serious and indignant spirit in religion has prevailed so long in our Puritan churches that even reformers who have renounced and protested against the church are apt to prosecute their philanthropic reforms in the same spirit. By habit they speak as if all virtue must be morose and almost malignant. Hence the bad name philanthropy has got where Calvinism preceded and tinged its hue. The philanthropy of Catholic countries is genial and sweet-tempered. The philanthropy of our Puritan New England—the peculiar and proverbial type—that which claims to itself most distinctively the name—who can deny that it breathes a different spirit from that of Fenelon and Francis de Paul and Oberlin, and above all, of the benign Saviour? Indignation seems considered by it the first of Christian virtues. Denunciation and wrath are its spirit of the Lamb and the Dove. Railing for railing, and even railing without railing is its Golden Rule of love. No wonder it hates jocosity and all good-humor so dismetrically at antipodes with its own sombre and savage temper. Jesting would truly be far from convenient or suitable for it. A good kindly laugh would soften the heart too benignantly for this fierce philanthropy. Therefore it claims the merit of being serious. Excessively serious and earnest, and stern-browed is it; and so is a hyena and tiger; a condor never laughs; nor does the boa constrictor indulge in jocularity; and our rattlesnakes observe a solemn and tragic gravity. Man alone, laughs. It is a peculiarly human attribute, human, humane, humanizing. A man who does not laugh, you will find generally far from the beau-ideal of the race in healthy intellect and generous soul; and even as an animal you may be sure he is diseased. Shakspeare's Julius Cæsar was right in his suspicions of a man

Who seldom smiles; or smiles in such a sort,
As if he mocked himself, and scorned his spirit
That could be moved to smile at any thing.
Such men as he be never at heart's ease,
While they behold a greater than themselves;
And therefore are they very dangerous.

My thoughts have taken this direction from some criticism I have seen in several papers on an article written by a sympathizing friend of mine in the last Christian Examiner—that on the Treatment of Slavery at the North. The article is praised for several qualities, but one fatal defect pervades it, it is thought, because that this should be "its good nature!" Its good nature is actually objected to! It should have been more ill-natured and crabbed! And this is demanded in the name of philanthropy! The sight of injustice and inhumanity is naturally provocative of peevishness and harsh judgement; but my friend and I have been in the habit of regarding the yielding to this temptation as an infirmity to be charitably allowed for, not a grace to be commended. It seems it is the indispensible culminating point of true benevolence! You may love the victim of oppression, but be sure to make up for this indulgence by losing your temper against the oppressor. He that preserves his equanimity is no true friend of the slave! The genuine philanthropist here, unlike Wilberforce and Clarkson, and like Jonah, must think "he doeth well to be angry;" and that there is a mistake in the sacred precept, "not to be disquieted in vain," or uselessly. It is a momentous work abolitionists are engaged in, a work of God; but is that any reason for renouncing "the peace of God," the cheerful and trustful serenity that springs from faith and hope and charity and all the Christian graces! The more momentous the work is the more we need the wisdom of self-command and the energies of a gladsome soul. And the work of God must be done according to the commands of God; and his apostle has pronounced that "the wrath of man worketh not the righteousness of God."

It is answered that the same apostle elsewhere acknowledges that anger may be right; when he says, "be angry and sin not; let not the sun go down upon your wrath." But this when taken as the indignation school of philanthropists are disposed to understand it, is so contrary to the spirit of the Gospel, that Greek scholars apply the negative to both verbs and read, "be not angry and sin &c." Receiving it as it stands, it is evident to me Paul could only mean to say, "when you are angry, if you will be angry, be so as little as possible; get out of the hateful state as soon as you can." This is hardly a sufficient text for a sermon on the duty of Christian wrathfulness. I am afraid too it prescribes too narrow limits to indignant philanthropy, these short days. That would be better accommodated about the summer solstice; but even then it may be feared the sun must seem to some kind wrathists to go down with too equatorial a velocity. There must be a very inconvenient huddling up of wrath all of a sudden, to sleep till the sun shall rise again. Once more, we say to Orthodox philanthropists and those who have ever drank in the nightshade-tea of Calvin—we are Unitarian Christians—we do not know, and are not bound by, your spirit of Christianity at all. If you like it, well; but do not judge people in a different world, at least in a different atmosphere from you. If you choose to call indignation and wrath, tribulation and anguish heavenly virtues, we are sorry for you; but shall there be no more cakes and ale for us because you are virtuous in this way? Yea, by St. Anne we will have our joke out yet, and you shall not stop us. And see whether asperity and churlishness, or good humor and genial blithesomeness will do most for humanity and the happiness of the world.

H. G. E.

For the Register.

A BELL AND A POMEGRANATE.

Happening once to be in a town in New England on the arrival of the first Church bell that ever appeared in that town or county, unless the French at Madawaska had one in their settlement, the words at the head of this article furnished a very apposite text; Dr. Campbell to the contrary notwithstanding.

It gave an opportunity of remarking that the bells upon the High Priest's garment gave notice to the people where he was, and likewise reminded him of his duty to appear before the Lord in the appointed dress.

The notices of the use of bells on Pagan temples and their general introduction among Christians in the sixth century were presented. So, too, the cymbals which were struck; the crier, who announced the hour of prayer; the runners appointed to go to different parts of the parish; and the sacred boards, suspended in public places, were mentioned, as being employed before the loud tongued messenger, now used, sounded in the ears of Christendom. The ringing of the church bells once frightened a General to raise the siege of a city, though the horrid war of sound, worse to some ears than the sound of war, will not now-a-days rouse some from the torpor which is so apt to beleaguer them upon the Sabbath.

From being used for sacred purposes, bells soon began to be esteemed sacred themselves. In the eighth century they were formally baptized, it being believed that consecrated bells, rung in a thunder storm, effectually prevented injuries from lightning. The practice still prevails among the Catholics, and a service is also performed over new bells by the Bishops of the English Church. From attaching so much reverence to the object itself, men soon began to make a thing which should itself be an object of wonder, if not of worship, by casting bells of enormous size. The huge masses of metal in Russia, the great Tom, at Christ's Church, Oxford, and the monster bells in China are instances. Would that harmony had been regarded, not only in respect to bells on the same building, but in reference to all the church bells in the same town.

Many of these appendages to temples contain inscriptions, several of which are of historical value. Others merely exhibit the taste of [illegible] writers and the prevailing notions respecting the efficacy of bells. One of the most common inscriptions is the following;

Funera plango, At funerals I wail,
Fulgura frango, O'er lightnings I prevail,
Sabbata pango, The Sabbath morn I hail.
Excito lentos, The lazy I animate,
Dissipo ventos, Winds I dissipate,
Paco cruentos. The cruel I pacificate.

How nearly this English version corresponds in classic beauty to the original, every student of Latin must judge. It is quite evident that neither language would suffer from the loss of both, and especially of the word "pacificate," which Dr. Worcester does not admit into his Universal Dictionary.

For the Register.

TEACHERS' UNION.

Thanks, Mr. Editor,— for the notice of our Sunday School Union. As its next meeting is at the Vestry of the Church of the Saviour, I trust we shall have that beautiful room crowded. The topic for consideration is broad and deep, and will allow of most diversified speculation. There must be considerable difference in different minds, touching the most effective agents in spiritual culture. It is a momentous question—what spiritual food will most wisely feed the growing soul of childhood? Will it be judicious to present many or few principles? If few, then which? and in what order? Can sympathy, devotion, truth, faith, hope, justice, *humility, benevolence or love*—can these and their kindred virtues be so arranged *in S. S.* instruction, as to make religious education more easy and effectual than it now is? I hope all our teachers will render themselves at the next meeting, and help to settle these questions.

For the Register.

BAPTISM.

Among the tracts of our Unitarian Association are nearly half a dozen upon the communion, but not a line upon this other interesting, significant and even sublime rite. We trust that this want will not much longer remain unsupplied; connected as such a discussion would be with parental duty, Sunday school influence, and pastoral oversight of the young. We believe that the ordinance needs to be revived among us in the spirit of that grand treatise by Dr. B. upon "Christian Nurture." We trust that, as the ordinance becomes more and more the pledge of holy watchfulness, the promise of entire dedication to duty, truth and heaven, its apparent neglect will be exchanged for hearty appreciation.

May not more propitious [illegible]s be selected or made for its celebration? We once tried a special service on Sunday for baptism alone—when ten children were offered of several different families—an address made, partly upon the rite itself, partly upon the obligations of parents—appropriate hymns sung—and no other prayers offered but such as were prompted by the occasion. Parents felt more easy then, than in coming up to the public altar in the midst of an indifferent congregation—they felt sure of the sympathy of all present—and were united in prayer and hope and joy with other parents gathered together before God. Younger members of their families than usually visit the sanctuary, came up there too; until it was really the children in the Temple "singing Hosannas to the son of David."

Should not our "young men and maidens" too, be sometimes reminded that they have been dedicated to goodness and God—that holy vows were uttered over them—and Christian *pledges* given in their behalf—and that it becomes them to be "a peculiar people, zealous of good works.

H.

For the Register.

THE ANNIVERSARY OF THE OPENING OF THE WARREN ST. CHAPEL

was observed on Sunday evening, 30th ult. with appropriate services, consisting of chants and hymns, a prayer by Rev. Mr. Lothrop, selections from Scripture by Rev. Mr. Fox, and a discourse by Rev. Dr. Gannett. The sermon, founded on Isaiah lvi. 8, reviewed the objects and methods of the ministry at large. In harmony with its comprehensive name, the preacher showed that this ministry should not be confined to the destitute, but aim to seek out and benefit all, for any reasons, not connected with regular churches and beyond the reach of the pastors of those churches. The ignorant and vicious poor, the intelligent and vicious poor, the virtuous poor, those who from indolence, or indifference, or scepticism, absent themselves from the sanctuary and public worship, the young coming into the city as strangers and without proper homes, neglected children—these and other classes were described as those coming under the care of the ministry at large. Speaking of the methods of this ministry, the preacher laid great stress on personal intercourse; and, admitting the propriety and need of social religious meetings in

houses and hired halls, expressed some doubts as to the expediency of gathering the poor into chapels built exclusively for their accommodation, or forming them as a class into regular congregations. He then referred to the provision of innocent amusements, useful reading, sewing schools and evening schools for adults and children, as other desirable and important modes of operation. The discourse closed with a brief description of the character of Warren St. Chapel; the results which had blessed the faithful devotedness of its minister and teachers; and a tribute to the memory of Patrick J. Jackson, who had been the fast friend of that institution from the day it was opened, up to the time of his own departure from earth.

We have often had occasion to speak of the Warren St. Chapel, as among the very best of the charities of this city; and to show that our commendations have been deserved, we need only quote the following extracts from an appeal to its friends, which we find appended to the order of services at the anniversary:—

"The Institution is designed for children and young persons not connected with the regular churches, established schools, or other institutions of the city. Its aggregate of attendance for each year is upwards of 1200. Its departments are a Sewing School, Evening Schools, a Vacation School and a Sunday School. On each part of the Lord's day there is a service for children. And instruction or practice in sacred music occurs once a week. Libraries and other means of intellectual and moral entertainment and improvement are provided. Upwards of 60 teachers volunteer their services. They and the minister visit the children. While by excursions to the country, the Floral procession, occasional Levees, the Garden, the Greenhouse, and similar means, it is hoped that something may be done to enliven, elevate, and refine the hearts and minds of the pupils.

"Under the Divine blessing the endeavor hitherto has been far from fruitless. Thousands have passed through the Institution to become useful and honorable members of society. And of the vast numbers enrolled upon the records of the Chapel since its commencement, not one that fairly came under its influence is known to have fallen.

"In various modes the conductors of the Institution aim to make it support itself. In all else that may be required, they cheerfully and confidently appeal to an enlightened and liberal community."

These extracts speak for themselves, and present a claim which deserves a hearty and generous response from judicious, intelligent, Christian philanthropy.

For the Register.

NATIONAL MORALITY.

Neil S. Brown, the new Whig Governor of Tennessee, was inaugurated at Nashville, a few days ago. The following paragraph, touching on National Morality, is as beautiful as it is true:—

"Claiming as full an exemption from superstition as most men, I firmly believe, and take pleasure in announcing it, that no State can prosper in a long career of true glory in the disregard of the claims of justice, and the injunctions of the Christian religion. A floodtide of apparent prosperity may come, filling for a time the avenue of trade, and satiating the cravings of taste and curiosity, yet sooner or later it has its ebb, and either cloys with its abundance, or leaves the void greater than before. History is a silent but eloquent witness of its truth, and from her undying lamp spreads a stream of unceasing light along our pathway. The fabrics of ancient greatness, built by injustice and consecrated to AMBITION, are now flitting shadows before us, starting up from behind the broken pillars and falling columns, that were reared to perpetuate the genius by which they were wrought."

MR. EDITOR,—The accompanying paragraph appeared in your paper not long since. It was no doubt admired by many as a beautiful statement of a noble truth. I acknowledge the beauty of the language, and the truth of the sentiment. Yet, as it has not yet been publicly noticed, it is left for me to ask if such a statement demands such a preface. Has it come to this, that a layman cannot assert a fact preached in every pulpit in New England, that a public officer cannot utter a truth allowed by the christian world for ages, without claiming for himself an exemption from the charge of superstition? Indeed, I fear it has. Few religious truths of a similar character can be repeated by public men, (excepting the clergy,) from the venerable sage of Quincy downward, without exposure to sneers, and the charges of superstition and narrowmindedness.—The governor of Tennessee did well to claim exemption before hand—but he mistakes—such words will give him only ridicule—his lynx-eyed political foes, will notice them; and he may find in the example of our own chief magistrate, the epithets of narrow, bigoted, and Deacon, which he must bear.

The paragraph should stand, not a proof of the wisdom or piety of the Governor, but of the folly and irreligion of the people.

Most truly yours,

THE COTTAGER.

For the Register.

FUNERAL OF REV. JASON WHITMAN.

On Saturday afternoon, the 29th inst., we went to the funeral of this good man at Lexington, the scene of his late ministry. The day was unpleasant, yet twelve of his brethren in the ministry were assembled to attend his mortal remains to the grave. The body was borne from his home to the Baptist Church, in which, of late, his society has worshipped in anticipation of the completion of their own new church. Rev. Mr. Leland, pastor of the Baptist Church, offered the introductory prayer. Rev. Mr. Frost, of Concord, read appropriate selections from the Scriptures. Montgomery's beautiful hymn on the death of a minister in his prime, read by Rev. Mr. Dorr, of East Lexington, was next sung by the choir. Rev. Mr. Muzzey, of Cambridgeport, a native son of Lexington and close friend of the deceased, delivered an address, which, though prepared on very short notice, portrayed most happily, the leading traits of Mr. Whitman's character,—spoke of his various labors in the cause of religion, of education, of philanthropy, and told us the affecting story of his last journey from his home to the State of Maine, where he had suddenly sickened and died. Rev. Dr. Francis, of the University, offered a fervent and impressive prayer;—and while a closing dirge was sung the congregation passed singly in front of the pulpit, where the body was laid, and looked for the last time, upon the countenance of the beloved pastor, the useful and esteemed citizen, the valued colaborer and friend. The body was then attended by a numerous procession to the grave.

The circumstances connected with the death of Mr. Whitman are striking and interesting. But four weeks previous to his decease, he left home with Mrs. Whitman, in his usual health, to attend the funeral of her brother, the late Ex-Governor Fairfield, at Saco. On reaching that place, and finding that the remains of his brother had not yet arrived there from Washington, he resolved to go to Portland and revisit the friends with whom he was formerly connected as pastor. On the night of his arrival in that city, he was attacked with a pleurisy, induced, probably, by an inadvertent exposure to the cold on leaving Saco. We learned that although his friends felt no particular apprehension of a fatal termination of the disease, he himself several times remarked that it was very doubtful what would be the issue, and that however it might terminate, all would be right. On the very day of his death, as we were told, he gave assurance of his complete self possession,—of the perfect clearness of his mind, and added that his Christian faith was never before so firm, sustaining and comforting. The beautiful spirit of piety, which pervaded his daily life, never obtrusively, but as the golden thread is woven in the web, strengthening and sustaining, was manifest to the last. He died at Portland, in perfect peace, on Tuesday night, the 25th inst!

Another touching circumstance may be recorded. It will be remembered that about a year since, the new church erected by Mr. Whitman's society at Lexington, was accidentally burned when about ready for dedication. The society immediately rebuilt; and now the second new church was waiting the return of the pastor, that it might be consecrated. He, meanwhile, on his sick bed in a distant city, had meditated a sermon for this occasion, towards which his fondest hopes and the hopes of his people were centering. He said he had preached it over several times during the interval of his illness, and that it was entirely prepared in his mind. He had chosen for his text those impressive words from the ancient Scripture, made most impressive by the Providence which has hushed his lips in everlasting silence before they might be spoken, "*Rejoice with trembling.*" Can mortal words of prayer and praise ever so consecrate those waiting walls as they seem already hallowed by the solemn ministry of death!

Mr. Whitman has died at the early age of forty-nine, in the maturity of his powers, in the midst of his usefulness. Except for our Christian faith we must have called his death untimely. But we know—

"A Christian cannot die before his time,—
The Lord's appointment is the servant's hour."

His, certainly, was that honorable age which standeth not in length of time, nor is measured by number of years, but by true wisdom and an unspotted life. He held high rank as a scholar at Cambridge, where he was graduated in 1825; and both his mind and heart have since been actively employed for the service of his fellow men, in the cause of practical religion and righteousness.

His voice seems now echoing in our ears as it was heard so often in the assemblies of his brethren, wisely and lovingly uttered. His gentle spirit would rebuke us, were many words to be spoken of his worth; yet may we hope for some permanent tribute to his character and life. We shall miss the direct influence of his ripe judgment and great heart in our councils, and the void all cannot supply. To his bereaved family and to the flock, which, as the good shepherd, he was leading beside the still waters of life, how precious remains the legacy of his character and example! Peace to the pleasant memory we shall often recall and which cannot die! He loved labor and adorned it. Who of us would have said,—who had thought, that his work below was done! Not done yet! for the voice from heaven, as heard of old, speaketh of such as die in the Lord that they are blessed, henceforth, in that while resting from their earthly labors, their works do follow them. Evermore, where our brother is remembered, the good work, which he wrought in his short day, shall follow for incitement to others. Though dead, he speaketh, to warn, to counsel, to encourage us all.

F. A. W.

For the Register.

FULL CHURCHES ON SUNDAY EVENING.

In passing by the Old South on Sunday evening, we observed crowds passing away because they could not obtain even a "stand-point," to hear that doctrinal course. Keeping on up to Mr. Barnard's to hear Dr. Gannett, we found many standing there, and had the Chapel been more centrally placed, it would not have begun to hold those who need an evening meeting. Now, with so many Unitarian clergy in this vicinity, why should the opportunity of good which an evening service presents at this particular season, be entirely lost! Is Mr. Fox's evening-service at his distant Chapel, all or enough!

Yours, H.

NEW PUBLICATIONS.

My Teacher's New Year's Present, for the year 1848.

"One of an isolated family of Unitarians," asks, in last week's Register, for help in the work of maternal instruction. We commend to her, and to all who respond to her feelings, this neat little volume from the hands of the pastor of the Bulfinch St. Church, who both *can* write and labor for children, and disdains not the task, humble in appearance though it be. We have the best of testimony—(that of the household) to the high value of the little volume before us. Its contents consist of rare gems picked out with great care, by one who loves and honors youth, and would seek to have them adorned with every grace of virtue and religion. It will do more to send the youthful currents of feeling in the best direction, than many a more elaborate and ambitious work. There is no more appropriate gift from the teacher, and none from the parent. Nay, we venture to say there is not a mother who, when she looks at it, will not want it as a gem also for her own cabinet. Mr. B. H. Greene is the publisher, and the price is seventeen dollars per hundred.

Littell's Living Age. Nos. 194, 195.

In No. 194 will be found the letters of Cromwell, introduced with humorous and poignant remarks from the conductors of the Age. If these letters shall prove spurious, they will be valuable at least for the Annotations of Carlyle.

Blackwood's Edinburgh Magazine. No. 387. New American Ed. Vol 26, No. 1. For sale by T. Wiley, Jr. Contents:—Thirty years of Liberal Legislation—Something like a Country-house—Evenings at Sea—Chronicle of Clermont Assises—Don John of Austria—A Night's Peril—Switzerland and Italy—The Periodical Literature of America—Ireland and the Ministerial Measures—Blackwood and Copyright in America.

A hasty skimming as of a swallow over the surface of water, dipping here and there a little into this No. of Blackwood, makes us eager to read some of its articles more thoroughly by and by.

Hunt's Merchant's Magazine and Commercial Review, No. 104. Vol 18, No. 2. From T. Wiley, Jr.

This No. has an immense mass of information, which it must have cost great industry to collect, besides articles from contributors, one of which is from Professor Tucker, on Secretary Walker's Report, and another from E. H. Derby Esq., on the resources of Mexico and her relations to the United States.

Rev. Samuel F. Clarke's Sermon at the Dedication of the Unitarian Church in Athol, Dec. 8, 1847. Boston: Crosby & Nichols—pp 24.

We are glad to have the evidence that our brethren at Athol are doing so well, and that their ancient church, which has been remodelled, has been dedicated under happy auspices. The sermon preached on the occasion by Mr. Clarke, presents the object and influence of Unitarian Christianity, and is a good word spoken at a good time, to secure attention to valuable suggestions, and to awaken a more lively interest in important truths such as this sermon contains. Started anew, and started well, under the influences of an occasion whose duties were happily met, may our brethren at Athol advance in spiritual prosperity.

Columbian Magazine. For February. To be obtained at Wiley's.

It has a remarkable head of Wordsworth, which, sincipitally, is poet; and facially, we are at a loss what to call it. There is also a fine engraving of Antioch. The reading matter is various, and adapted to different tastes,—so that both the sentimentalist and the practical reader, the dreamer and he that is up and doing, the juvenile and the senile, may find something to suit them.

GENERAL INTELLIGENCE.

NEWS FROM EUROPE. The Acadia left Liverpool, Jan. 15, and arrived at this port, Tuesday morning, Feb. 1. While the produce and corn market was so abundantly supplied, that prices were receding, and the demand dull, the distress in the south and western parts of Ireland was on the increase. Yet amid this distress, the sad sight was to be seen of large shipments of grain, the produce of the fields of that unhappy land, to fill the already overladen store-houses of England. Is it to be wondered that crimes and outrages still continue to be committed by a people driven to desperation by hunger, or the fear of it, while the corn from their green fields is carried away before their very eyes? Is it strange that their violence is aimed at the few who appropriate the produce of the lands, and at the Magistracy and the Church who seem to them to be placed there to uphold the state of things under which they suffer?

In the manufacturing districts, the workmen are obliged to submit to a still greater reduction of wages, and thousands are wholly out of employ, and other thousands working only short time. Failures continue to occur, both in Scotland and in England, among the oldest and most respectable firms.

Dr. Hampden was confirmed as Bishop of Hereford in Bow Church, London, 13th ult., amidst the cheers of an immense assemblage. He is a lineal descendant of John Hampden, and has shown that the decision and the virtue of the old stock yet remain. With his known opinions, no wonder the Puseyites dreaded his accession to episcopal power, as he would be sure to use his influence promptly and decisively for what he deems the cause of truth.

The Ship Ashburton had arrived at Liverpool with 1000 barrels of meal, and a quantity of corn for Ireland, consigned to the Dublin Society of Friends' Relief Association.

ITALY. A decree of the Pope has been carried into effect by which the administration of the See of Rome has been distributed into nine departments—the nine heads of these departments composing a Council of ministers, who appoint all the public functionaries, with the reservation however to the Pope of the appointment of cardinals, Nuncios, &c. The affairs of the State are to be discussed in the Council, before being presented to the Pope. This decree accomplishes a radical political change.

In Milan and in Naples there are serious disturbances, attended in the former city with the death of an aged Councillor of State.

CONGRESSIONAL. Hon. J. G. Palfrey has made his *debut* in Congress before the Committee of the whole, in a manner to sustain the honor of Massachusetts, to gain for himself the respect and consideration of the House, and to gratify every true friend of freedom and of man. It is said that so earnest was the attention, and so great was the silence, a pin might have been heard to drop, as he spake, and John Quincy Adams is reported to have exclaimed at the conclusion, "Thank God, the soul is at last broken!"

Mr. Palfrey, "commenced by observing that, on the 22d of December last, a day consecrated to all time by the admission that the subject of slavery was a legitimate subject for discussion in that House and at the same time desecrated to all time by the adoption of measures in the other end of the Capitol for the admission into this Union of a foreign nation, for the purpose of the support and extension of slavery, a gentleman from North Carolina, (Mr. Clingman) had addressed a Committee of the Whole House on a subject which he denominated 'the political aspect of the slavery question.'

He understood the gentleman from Maryland (Mr. McLane) to say that he regarded the subject of slavery as one not suitable for discussion in this House. Mr. P. was not of the same opinion. But, if a question was to be raised on that point, he would ask that gentleman to remember that at that beginning of the session of the 30th Congress, on the first day of the session, a set speech was addressed to that body, in which the political aspects of the subject of slavery were brought forward by a gentleman representing the state of South Carolina, and he presumed, therefore, representing a slaveholding constituency. The gauntlet was then thrown down, in a manner, he admitted, the most courteous and chivalric, but thrown down from that quarter. It was not those, be it remembered, who agreed in sentiment with Mr. P. who had introduced the subject of slavery into the 30th Congress; it came in from the South."

He held that the slavery question was the political question of the day; a question which underlayed every other, and had done so for the greatest part of a century, and which must ultimately determine the fate of all the others.

HON. REVERDY JOHNSON. This gentleman and Robert I. Brent Esq., had recently a very sharp encounter of words at the bar, which, it was feared, would lead to something worse, but we learn that the difficulty is settled. The former gentleman, having first implied that the latter was guilty of want of courtesy, and being answered that the charge was false, "retorted with warmth to this remark, observing that his respect for a court of justice precluded any farther notice of it there; he was, however, competent to the protection of his personal as well as his professional reputation, and while he defended one in his position as counsel at the bar, he should vindicate the other at the proper place.

His honor Judge Le Grand interfered, and sought in a proper spirit to reconcile the parties, frankly stating that he did not understand the remarks of Mr. Johnson to justify the inference drawn by Mr Brent."

LEGISLATIVE TEMPERANCE SOCIETY. The Annual meeting of the *Massachusetts Legislative Temperance Society*, week before last, was fully attended. The Secretary stated that he had already received seventy-eight signatures to the pledge for the present year, which exceeded the number last year, it then being but fifty-six, at the first meeting. The whole number that signed last year was 156. The Committee to report officers, submitted the following report:—

President—GEORGE N. BRIGGS.

Vice Presidents—Hon. John Reed, Hon Samuel C. Allen, Hon. Zeno Scudder, Ebenezer Bradbury Esq.

Recording Secretary—Thomas Gill.

Corresponding Secretary and Treasurer—Richard W. Bayley.

Executive Committee—Calvin Shepard, George S. Boutwell, Benjamin P. Richardson, William T. Eustis, Alfred Bragg, E. M. Wright, John Branning, William Stevens, and H. G. Clark.

The report of the Committee was unanimously adopted.

GOV. BRIGGS returned his thanks for the high honor which had once more been conferred upon him, in being placed at the head of this Society, and in accepting the office he would pledge himself to endeavor to do all in his power to carry out its great objects. He considered the Society of great importance to the whole Commonwealth. Its objects were defined in the Constitution—to arrest and prevent the great evils of intemperance—and each member who puts his name upon the pledge of this Society, binds himself by his example, and by all moral means in his power to arrest these evils. We have come here to make laws, but it matters not how good and salutary those laws may be, how good institutions we may boast, if they are to be administered in an intemperate community, they will fail in their end; the funds of the State are spent upon the cause of popular education to little avail, if intemperance prevails—and the preaching of the religion of Christianity will be powerless, if within the sight of the sanctuary and the sound of the church-going bells, the smoke of the distillery ascends in the face of the Sabbath sun.

It is to arrest the evils of intemperance that we have thus associated ourselves in this Society. It is a noble purpose, and we owe it our hearty support for its own intrinsic value. We owe it to our fellow citizens as a return for the honor they have conferred upon us in electing us to the places of influence and power. Clothed with official influence and power, shall we not use it for good? We stand upon a high moral eminence, and our conduct and example are observed. What would be the influence of this body, if the members were found at the bars and grog-shops, pouring down rum,—but that of the most corrupting and pernicious character! And what would be the influence if every member was a consistent, practical, temperance man, setting a good example wherever he went!

There are various opinions even among the warmest friends of the cause, about legislation upon the subject; some are in favor of more severe laws, while others differ from them. There is one law, however, which we can enact, and which is more powerful than all others. We can *all be temperance men*, and there is no man who will say that *is unconstitutional*, or is an infringement of his rights. We shall find no one to oppose us in the enactment and enforcement of this law. The liquor dealers and liquor drinkers, the poor inebriate even, in his sober moments, when he comes to reflect, will respect us for it. They are sensible that temperance men are in the right, and the time is coming in the life of every human being who is against us, when he will know and feel this to be true. We should endeavor to induce those of our friends and neighbors who are opposed to us, to fairly and kindly discuss the subject. We should treat them kindly and not use hard and bitter epithets. The most effectual mode to bar their minds against all effect, is to treat them unkindly. We should go back a little, and as in years gone by, talk more about the thing itself. He recollected that 21 years ago, when he first began to advocate the cause of temperance, that a congregation were horror-struck at the statement that rum-selling was morally wrong. Still this is the foundation upon which we must rest.

The Governor spoke further of the influence of the drunkard upon society, and the right of the friends of temperance to interfere in his behalf—of the melancholy exhibitions which had been made in our National Legislature, and in some of the State Legislatures, by the demon intemperance, and in most eloquent terms expressed his delight at seeing so many present—more than double the number at the first meeting of any previous year. He urged upon all the members, the duty of enrolling their names upon the book of the Society, and thus leave behind them a pledge of their interest in the work. Governor Briggs was listened to with great attention, and his remarks received the hearty applause of the meeting.

Remarks, eloquent and encouraging, were also made by Hon JOHN REED, Hon ZENO SCUDDER, Mr. BRAGG of Milford, Mr. STEVENS of Andover, and Mr. BIRD, of Walpole. The meeting was one of deep interest, and, we doubt not, will be productive of great good. The meeting then adjourned to Wednesday evening, Feb. 9th.

The number of signers the present year thus far, is 98. [Evening Journal.

CELEBRATION BY THE FRANKLIN TYPOGRAPHICAL SOCIETY, *of the one hundred and forty-second Anniversary of the birth of Franklin.* The Franklin Typographical Society has been known as an incorporated Society nearly 25 years. In the relief of sick members, which is the principal object of the Society, it has accomplished as much as any Society with the doings of which we are acquainted.

On Saturday evening the company assembled at an early hour. Many of the Printers were accompanied by their sisters and wives, so that altogether the assembly numbered probably two hundred. On the right of the President of the Society, (Mr. T W. Harris,) were Governor Briggs, Mayor Quincy, Ex-Governor Armstrong, Hon. Joseph T. Buckingham and Nahum W. Bryant, members of the Massachusetts Senate—(the three last named practical printers)—and Rev. Dr. Young, (the son of a printer.)—

The address was by Mr. Charles C. Hazewell, a practical printer, and original thinker.

Mr. D. W. Lothrop delivered a poem.

In the adjoining hall, an excellent supper was provided by Mr. John Wright, — to which, after a blessing by Rev. Dr. Young, the company did ample justice.

The 3rd toast, "The Governor of Massachusetts—a welcome guest at our festival,"—called up His Excellency, Governor Briggs, who was received with reiterated cheers.

His Excellency confessed he felt himself much in the situation of that old man—the Nestor of the House of Representatives at Washington—who, when called on to address a society of ladies in a neighboring village, said that he never was so embarrassed in his life, he and found it to be the most difficult thing in life to address one woman successfully, and how should he address four hundred. If, said Gov. Briggs, four hundred ladies so embarrassed him, how must I feel before one hundred and fifty printers. I am not afraid of the ladies. I know that in them every man finds a friend,—if he is worthy. Ledyard, the great American traveller once said, that in all countries, whether civilized or savage, heathen or christian, he never was refused a favor, if asked in a proper manner, by a woman. If we commit an error we are instantly forgiven by them. But these printers—if they do forgive, it is like a pardon after execution. I have frequently been alarmed when only one gun was pointed at me, and here is a battery of one hundred and fifty guns.

Mr. President, I believe you have had the reputation, on the occasion of some of your anniversaries, of putting a little spirit down to keep the spirit up. But now, wine has departed, and there is a much pleasanter excitement. To use a Yankee phrase—it is a good swap—Wine for Women. It is paying no ordinary compliment to Women when on festive occasions, where wine is tolerated, her presence is abolished.

If Franklin could be with us to-night, I think his surprise at the change which has been wrought in the conduct of your celebration, would be as great as at anything else. The Governor gave as a toast—

The Franklin Typographical Society of Boston—May they be what their craft has always been: the efficient promoters of intelligence, morality and civilization. And in politics may they be ever a terror to evil doers, and a praise to them that do well.

The fifth regular toast was—

Boston—the birth-place of Franklin; all honor to the beautiful city of the Three Hills. Rejoicing in her temperate predilections, we look eagerly to the time of her baptism in the waters of Lake Cochituate.

His Honor the Mayor responded to this toast, and remarked that he felt gratified in being called upon by a sentiment so complimentary. It was well known, he said, that a few months ago he had occasion to give a vote in relation to the license question, a vote which he supposed would cause him the loss of his re-election. But if, for that vote, there was one thing which cheered him more than another, it was the gift of a silver pitcher, by the Printers in Dickinson's office,—compositors, foremen, and type-founders—as a testimony, they said, of respect and approbation of the course he had taken. Dr. Franklin records that in 1775, when the State of Massachusetts delegated Josiah Quincy (grandfather of the present Mayor) to visit Pennsylvania, on some affair of importance to the State, Mr. Quincy applied to Franklin, to instruct him respecting his procedure. "I wrote his speech for him," says Franklin, and it did exceedingly well. His Honor said he wished he could apply to the Doctor to write his speech. But alas, that could not be; He would therefore make a speech FOR Dr. Franklin, and he would endeavor to do as well as he could. He concluded by giving—

The Printers of Boston—May they have the virtues and the success, if they do not attain to the fame, of a Franklin.

The 7th regular toast was—

The Newspaper Press—Amongst its most talented conductors we are proud to recognise practical printers.

Mr. Buckingham, the editor of the Courier, being called upon, said that the proudest day of his life was when, at the age of 16, he went apprentice to a printer in Walpole, New Hampshire. If he should live to the age of Methuselah, he should never experience so proud a day. Mr. B. said that he set up four 'sticks' the first forenoon of his apprenticeship. Pretty good work, we should think. Mr. Buckingham also said that when he first came to this city in 1800, the papers were conducted entirely by practical printers, and when, a year after, a gentleman not a worker in the art, came to the city, for the purpose of editing the Palladium, the printers regarded it almost as an insult. But time has wrought great changes since then—and at this day a vast deal more labor is required in conducting a newspaper than when he first came to the city. He gave—

The Character of Franklin. To the Printers a *full case of references*, but without a *parallel*—an *index* that *guides* him in the path, and a *star* that illumines his progress to honor, happiness and independence.

The following toast was then offered:

The Ex-Mayor of Boston—a practical printer, whom we have the honor of meeting at our festive board.

The Hon. Samuel T. Armstrong, a practical printer, Ex-Governor of Massachusetts and Ex-Mayor of Boston, replied to his last toast. Mr. Armstrong said that he always felt a pride in recognizing his connection with the craft. His sympathies were with them, for he had labored with them many days and many nights. Thanks to the confidence of his fellow-citizens, he had held many offices of honor and trust—but the only office which gave him no trouble, was the printing office. To labor is not a trouble, it is a pleasure—and only those decry labor whose hands are softer than their heads.

Franklin was born in Boston, and was christened in the Old South Church, and Mr. Armstrong said that though it might be regarded with little interest by some, yet he considered it a piece of filial piety, a sterling gem in his character, that when, after his sojourning in Philadelphia and Europe, he returned to Boston and erected a monument to his father and mother. When in London, Franklin received from his fellow-workmen the soubriquet of the 'American Aquatic,' which under the circumstances, must be regarded as a compliment to his temperance principles. In concluding, Mr. Armstrong gave as a sentiment—

The Printing Office.—An office of honor and emolument, not engrossed by partizans, not dependent on executive favor, not liable to popular caprice, rewarding the industrious and stimulating the intelligent. By fulfilling the duties of this office, the incumbents show themselves worthy and capable of any other in the gift of their fellow citizens. [Bee.

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. feb5

☞ TO CHARITABLE SOCIETIES. OFFICERS or DIRECTORS of Benevolent Societies are invited to attend the regular meeting, or a special Convention of Delegates" on Tuesday, 8th inst. at 3 o'clock, P. M., in Room, No. 3, Tremont Temple. Societies will please hand in their Monthly Reports.

F. R. WOODWARD, Sec.
feb4 Soc. for Prevention of Pauperism.

☞ REV C. SPEAR, will lecture next Sabbath Evening, at 7 o'clock, in the Unitarian Church at Cambridgeport (Rev Mr Muzzey's) on the Proper Treatment of Discharged Convicts. feb5

☞ Purchasers of the "*Mass. State Record*" will oblige the Editor of that Work by correcting an error on page 175. The Rev Charles Lowell, DD, and Rev C. A. Bartol, should be inserted as *Congregationalist* and not as *Unitarian* Clergyman. feb5

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet at Cambridgeport, at the House of Rev J. F. W. Ware on Tuesday, the 8th inst. feb5 WM. NEWELL, Scribe.

☞ WORCESTER WEST ASSOCIATION.—There will be a Meeting of this Association at Barre, on Monday, Feb. 14th, at 4 P. M.
feb5 HENRY F. BOND, Scribe.

☞ THE BOSTON PORT SOCIETY, will hold its next Annual Business Meeting, at the Subscriber's Office, No. 4, Court Street, on MONDAY, the 7th inst, at 3 o'clock, P. M.
feb5 JOHN A. ANDREW, Sec'ry.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums:—

From Auxiliary Association in Brooklyn, N. Y.	$20 00
From Auxiliary Association in Rev Mr Coolidge's Society, Boston	52 00
From the Ladies of Mt Pleasant Congregational Society, Roxbury, to constitute their Pastor, Wm R. Alger, a Life Member	30 00
From Auxiliary Association, Cohasset	11 00
From do do Duxbury	25 00
From do do Northboro'	30 00
From do do Kennebunk (in part)	50 00
From First Congregational Society in Deerfield	50 00
From Rev Preserved Smith, subscription for 1847 and 1848	2 00
From Auxiliary Association in Walpole	8 00
From Rev Mr Huntington's Society in Boston,	290 00
From Rev Mr Coolidge's do do	181 31
From Miss P. H. Everett of Providence for Tracts	4 00
From Mr E. W. Wolcott, Ontario Co., N. Y., annual subscription	1 00
From Auxiliary Association in Canton	11 00
From do do in Rev Mr Barry's Society, Lowell	28 00
From Rev Dr Frothingham's Society in Boston	151 30
From the Ladies of the Unitarian Society in Jamaica Plains, Roxbury, to constitute their Pastor, Rev Grindall Reynolds a Life Member	30 00

Feb. 5, 1848.

MARRIAGES.

In this city, Jan. 27, by Rev Dr Gannett, J. Snelling of New York to Charlotte A. Pratt, of Boston.

In Cambridge, Jan. 26, by Rev Chandler Robbins, Mr J. Lincoln Edmands of Boston, to Miss Mary E., daughter of John Henshaw, of C. 20th inst, by Rev Mr Ware, Mr R. Henry Fuller to Miss Mary L. Bent, both of C.

In North Chelsea, Jan. 26th, by Rev Norwood Damon, Mr Joseph H. Feano to Miss Harriet E. Tewksbury. Also, Jan. 27th, Mr John Magee to Miss Eleanor M. Pratt, all of N. C.

In Scituate, by Rev E. Q. Sewall, Mr Joshua C. Eldred of Lynn, to Miss Sarah D. Jones of S.

In Keene, N. H., on the 24th ult, by Rev A. A. Livermore, Mr John Marr of South Berwick, (Me.,) to Miss Elizabeth E. Perry, daughter of Mr James Perry, of Keene.

In Philadelphia, on Saturday morning, 22d ult, by Rev. W. H. Furness, Anthony Burrill to Mrs Mary Ann Williams, both of that city.

DEATHS.

In this city, 27th ult, Deacon Eleazar Nichols, 71.

Jan. 21, Alfred Ernest, youngest son of Jacob B. and Mary L. Holmes, 4 weeks.

In Charlestown, Jan. 24th, Caleb Atkins, son of Caleb and Pomona Pratt, 18 yrs 9 mos.

In Portland, Jan. 25, Rev Jason Whitman of Lexington, 49.

In Montville, Me., Jan. 4th, Mrs Martha Foodick, wife of W. H. Hunt, and daughter of Dea Jas Foodick of Charlestown, Mass., 30.

In Baltimore, Jan. 8th, Mr William G. Shaw, 56.

In the Fejee Islands, in June last, of consumption, John Henry, son of Mr John Chamberlain, of Salem, 23—a young man of excellent character and much promise.

WE take pleasure in transferring the following certificate of Mr Covert, in favor of the curative properties of Wistar's Balsam of Wild Cherry, to our columns. Mr Covert, (of the firm of Covert & Dodge, vocalists) has been long and favorably known in this city and vicinity as a vocalist of rare attainments. We have watched with painful anxiety, his declining health from the disease of which he speaks, and have almost despaired of his recovery—yes, we placed him in the catalogue of incurables—but thanks to the virtues of Dr Wistar's Balsam, he is now, greatly to our surprise, enjoying most excellent health:

READ THE CERTIFICATE.

BOSTON, May 25th, 1847.

Mr Seth W. Fowle,—Dear Sir: There are many quack medicines at the present time, and each one has more or less certificates from real or imaginary individuals, that I have for some time had doubts of the propriety of giving any testimony in favor of your medicine. But being assured that I have been benefited by its use, and feeling satisfied that by giving in my testimony in regard to its medicinal qualities, I may, perhaps, be the means of saving some one similarly afflicted. I therefore cheerfully add my testimony in favor of the medicine that I know has done me great good.—I have been afflicted with *Bronchitis* for a number of years, and by the use of a couple of bottles of

WISTAR'S BALSAM OF WILD CHERRY,

I am happy to say that I am almost free from the above troublesome disease.

If this should be the means of saving even one of my fellow beings from that most troublesome and painful disease, (Bronchitis) I shall be fully paid for my trouble in writing the above communication.

Respectfully yours, B. COVERT, Vocalist.
Firm of COVERT & DODGE.

[From the New England Washingtonian.

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For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. feb5

REMOVAL.

MESSRS WHITE & FERGUSON, (Successors to Charles White) Apothecaries, have removed to No. 348 Washington Street, (corner of Hayward Place,) where they hope by personal attention to the compounding of Prescriptions and other Family Medicines, still to merit the confidence of Physicians and the public. Medicines sent to any part of the city. Your patronage is solicited.

ROBERT FERGUSON,
GRENVILLE B. WHITE.
Boston, Feb. 5th, 1848. is3t

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ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, on the Monday after Thanksgiving, the 29th inst, propose to open their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

For further particulars, address Mr and Mrs Mack, care of S. O. Med. Exq., Boston.
Nov. 13th, 1847. only jan29

PRINTERS WANTED. Two or three young men can find employment at the "Newspaper Exchange," No. 22 School Street. Those who have some knowledge of the business would be preferred. Apply to the Proprietor, GEO. F. BEMIS.
Boston, Jan. 29, 1848.

CROSBY & NICHOLS

PUBLISH this day—General Principles of the Philosophy of Nature, with an outline of some of its recent developments among the Germans, embracing the Philosophical Systems of Schelling and Hegel, and Oken's System of Nature, by J. B. Stallo, A. M., lately a Professor in St John's College, New York.
jan29 is4t 111 Washington st.

TRACTS WANTED. To complete a set of Tracts for the Library of the American Unitarian Association, we want numbers 24—25—41—42—55—71—96—105—122—123—133—137—141—142—145—146—150—152—153—156—157—159.

Any persons having copies of either of the above will confer a favor by sending them (by mail or otherwise) to CROSBY & NICHOLS,
jan29 111 Washington st., Boston.

NEW UNITARIAN TRACTS. Sin Wrongs the Soul—by Rev J. W. Thompson.
Preaching Christ—by Rev R. P. Stebbins.
Union with God and Man—by Rev A. A. Livermore.
What becomes Me? or the Liberal View of Man's Nature considered as a motive in the formation of character—by Rev Dr Barrett—for January, 1848.
This day published by CROSBY & NICHOLS a the Tract Depository,
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Also a few cases of extra fine for Collars and Fronting of Shirts, by the same bleacher. 3tis8tos jan22

THOUGHTS, &c. JAMES MUNROE & CO., will publish in a few weeks, Thoughts on some Important Points relating to the System of the World, Looking up and Lifting up; The Christian Times; The Family in Heaven and Earth; the Single and the Evil Eye; The Seven Sleepers; The Sphere of Silence, Man; The Sphere of Silence, God.
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GENTLEMEN'S FURNISHING STORE!

FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaff

POETRY.

For the Register.

AUTUMN.

Withering, withered, dead,
All their beauty fled,
Once so brightly glowing,
Scattered on the ground,
With a rustling sound,
Autumn leaves are blowing.

Nature once so clad,
Now looks drear and sad,
All seems dead or dying;
Through the naked trees,
Hear the moaning breeze,
For these changes sighing.

Footsteps of decay
Will not for us stay,
On the earth alighting;
Herb, nor beast, nor man
Can the call withstand,
All must feel its blighting.

Let the dying leaf,
Though it causes grief,
Teach the soul this lesson,—
Though man fades away,
Herb and beast decay,
It is to each a blessing.

ADA.

THE COMPASS-FLOWER.

FROM "EVANGELINE."

Look at this delicate flower that lifts its head from the meadow;
See how its leaves all point to the north, as true as the magnet;
It is the *compass-flower*, that the finger of God has suspended
Here on its fragile stalk, to direct the traveller's journey
Over the sea-like, pathless, limitless waste of the desert.
Such in the soul of man is faith. The blossoms of passion,
Gay and luxuriant flowers, are brighter and fuller of fragrance,
But they beguile us, and lead us astray, and their odor is deadly.
Only this humble plant can guide us here, and hereafter
Crown us with asphodel flowers, that are wet with the dews of sepenthe.

MISCELLANEOUS.

[From the Evening Traveller.]

PROFESSOR NICHOL'S LECTURE ON THE SUN.

The spots observed upon the Sun's disc, first occupied the attention of the lecturer. Various theories had been broached respecting the nature and origin of these spots. They exhibited different appearances to the eye of the beholder, varying according to the positions they occupied. When seen near the edge of the Sun's disc they seemed to be but a slight shadow. As they approached towards the centre, a dark nucleus appeared, which increased in size and distinctness, until the spots began to recede from the centre, when the nucleus dwindled away to a shadow again. There were various peculiarities belonging to these spots. One was, that they always had their origin in what might be called the torrid zone of the Sun, i. e., within a definite space lying on each side of the Sun's equator; but these spots never crossed the sun's equator, but when one of them had its origin on the north side of the equator, it took a direction towards the North Pole; and *vice versa*. Their disappearance was also peculiar. Instead of fading gradually away, they were suddenly disruptured in the course of their journey towards the Poles, and were broken up into a large number of smaller spots. Another fact worthy of notice, was, that no two of these spots were ever found to appear in exactly the same position.

The theory of Wilson, as deduced from observation of these phenomena, was, that the Sun is an opaque body, surrounded by an atmosphere not unlike our own, encircled by a second, which was luminous. These atmospheres were of immense thickness, often 1000 miles; and the spots were openings through these atmospheres, by which the opaque body of the Sun was seen. These openings were caused by the operation of the forces upon the Sun's surface, analogous to our winds. In the comparison of these appearances with the phenomena exhibited by the hurricanes upon the Earth's surface, a striking analogy was found to exist. The theory of Mr. Redfield, of New York, in the lecturer's opinion, was the correct one respecting those dreadful hurricanes and tornadoes which devastate portions of the Earth's surface. According to Redfield's theory these storms were hollow cylinders of air possessing a rotary motion, which gave them their dreadfully destructive power. The fact that these cylinders are hollow, is apparent from the circumstance that often occurs, when a ship is overtaken by one of these storms, the sailors find themselves suddenly becalmed, but on consulting the barometer, from the lightness of the atmosphere they learn that they are only in the midst of the storm. Like the spots in the Sun, these storms are always observed to have their origin in the torrid zone, and they never cross the equator, but always take the direction of the poles. Besides, they had often been watched in their course, and it was found that when they came in contact with high mountains, they were shattered and driven off in different directions. To a beholder, situated in a favorable position without the Earth's surface, these whirling, hollow cylinders would exhibit the opacity of the Earth's surface when passing over the ocean; when in the vicinity of high hills, they would exhibit a different aspect, answering in all respects to the spots as they appeared upon the Sun's disc.

The question then arose—What caused these currents of wind? Upon the Earth's surface they were occasioned by the inequality of heat and a variety of physical organization; and it might be the same with respect to the Sun.

The lecturer then proceeded to show that the phosphoresecence exhibited by the sun was not necessarily a permanent quality, or one peculiar to itself. He spoke of the Aurora Borealis, and other methods by which the earth was found to generate light. Different stars had been observed by astronomers at different times to increase or diminish very materially the intensity of the light they gave out.

We are sorry that our time and space will not allow us to give a more extended sketch of this portion of the lecture, the object of which was to show that the sun, instead of being a great central fire, was similar in its physical organization, to the other planets, possessing in common with them, though to a greater extent, the power of generating and emitting light; but liable in process of time to lose the power entirely, as has been the case with some of the planets.

[From a sketch in the Plymouth Memorial.]

PROFESSOR NICHOL'S LECTURE ON THE MOON.

"The subject of the structure of the moon, he said, gained new interest from the fact, that it throws great light upon the structure of our own earth, and helps to confirm or weaken the theories of geologists. The surfaces of all the planets, with which we are acquainted, are irregular and broken. Geology, in various ways attempts to account for these irregularities on the surface of the earth, but astronomy shows that the upheaving force, the same antagonist of gravity, has left its foot-marks on other members of our system; and a theory, to be satisfactory, must extend to other orbs than ours.

The moon is but 240,000 miles distant, and the telescope reduces this to 240, and even to 30 miles. It is seen, too, not as we view objects through an atmosphere that obstructs our vision and distorts its object, but we see it as if it were hung in the zenith, only 30 miles above our heads. We are assisted, too, by the almost entire absence of atmosphere, and the entire absence of clouds. Thus, its surface has been marked out, and we have a better map of the one hemisphere, towards us, than any hemisphere of the earth. The surface of the moon is strangely irregular. Great solitary mountains shoot up to the height of 25,000 feet, and caverns of vast extent, and immense depths are seen, walled about with high ridges of rock. There are a few ranges of mountains, but, on the moon, these are the exceptions, while on earth, ranges form the rule, and single peaks the exception.—These groups, like those on our planet, descend, on one side, abruptly to a plain, while on the other side, they slope gradually, with hills and smaller mountains, to a distant level. Geologists have explained this by saying that floods of water had washed away the mountains on one side, and thrown the fragments on the other.—But the moon has neither ocean, lake, nor river—there is not, there never has been, one drop of water upon its surface. This theory therefore fails to account for the phenomenon.

We have nothing on the land like the lonely peaks that start up from the plains of the moon; but in the sea there are islands, like St. Helena, which are only mountains of rock, and which, measured from the bottom of the ocean, may be as high. These desolate mountains lift their lofty heads into a cloudless sky; no streams flow through their valleys; no cascades fall down their sides, no mist floats about their summit, and for fourteen days at a time no light falls upon them but the cold rays of the stars. We notice that these mountains rise up abruptly, without disturbing the smooth and level plan.—And this helps to refute the idea of a central disturbing force, and shows that the upheaving power lay nearer the surface.

But the most remarkable phenomena are the vast caverns or craters, that sink for thousands of feet, and extend, in some cases, to the width of 250 miles. To take one for example, we approach Tycho, (named for Tycho's sake, the great Danish astronomer,) over a rough and irregular country; we reach an unbroken wall of rock, 55 miles in diameter, sloped, however, so gently, that we can ascend it—and, from the top, instead of another slope, we see a hideous chasm, 17,000 feet in perpendicular depth, 2000 feet more than the height of Mount Blanc. The depth of these craters is measured by watching the rays of the sun, as they penetrate into their recesses; but some are so deep, that no ray has ever reached their deepest place. These views change our ideas of the peaceful planet, which appears so calm, and which young people imagine to be the home of repose.

From Tycho, as from other caverns, extend bright bands, composed of a substance that reflects the light readily, and reaching in one instance, as far as 1700 miles. Some have supposed these to be lava; but as they are not stopped by the mountains, nor turned aside in the valleys, they could never have been liquid. The caverns in their way, have the same substance in their depths, and it is seen at the bottom and on the sides of Tycho. It must have been a mighty force that shot these veins through such a depth and to such a distance.

The "trap-dikes" of the Geologists furnish similar phenomena upon the earth's surface. As a vast amount of rock must have been hurled from these horrid chasms, it is an interesting question, what has become of it. We do not find it scattered about the surface of the Moon. And, we know, that no very great force would be required to project it beyond the sphere of the Moon's attraction. The body of the Moon is so small, and its force or attraction so slight, that the force which could upheave her mountains, and hollow out her caverns, might well cast them beyond her control. Thus, these fragments would revolve in strange and irregular orbits, and our earth might sometimes come in their way. This would account for the meteoric stones of which two fall, on an average, every day, and which may well be called "hand specimens of the Moon."

Chemists imagine that certain substances are probably revolving in the atmosphere, which, if influenced by certain possible forces, would become stones and would naturally fall to the earth. But they fail to show the existence of these substances, or these forces, or the fact, that together, they would produce meteoric stones. The astronomical speculations, though a mere theory, may well gain a hearing with that of the chemists.

We seem to have no caverns, like the Moon's craters, but in some of our mountain ranges, there are circular valleys, not altogether unlike these wonderful chasms. One, for instance among the Alps, is surrounded by a ridge of mountains, broken with several gaps, through two of which a river runs. Now we must remember, that the moon is subject to none of these meteorological changes that affect the earth so powerfully. *There*, is neither rain, snow, nor hail nor frost. These have so marked the earth's surface, that the traveller cannot believe that anything less forcible than the earthquake's arm has done this work. By the influence of these, the rocks are rent and the mountains crumbled. Now let us imagine that rain had fallen on the moon. Then these craters would have been lakes; the rocky cliffs about them, worn by the influence of water and of frost, and washed by the waves at their base, would have fallen into the lake. Gorges would have been cleft in the wall, through which streams would flow: and at last, the lake filled up with fallen and crumbled rocks, would have become dry land. Thus, we have an Alpine valley. And transformations as wonderful, have, no doubt, been effected on the earth's surface, during the long ages that have rolled away, since Creation.

The substance from some of these caverns appears to have been liquid, as it flows down the valleys and fails to ascend the mountains. It is singular that the action of the disturbing forces beneath the surface of the moon, seems to have diminished since the early ages of that body. We trace the ages of veins of rock as geologists do on earth, by observing which vein cuts through the other—the latest, of course, is the one which cuts its way through the oldest; and thus the astronomer may travel over the map of the Moon, and tell the comparative age of each great convulsion.

The disturbing forces were once far more powerful in the earth than now. We know that, in the early ages, mountains thrust up their heads from the bottom of the sea, and that whole beds of shell-fish are found in a fossil state upon the loftiest summits. Once, nothing could exist in an organic state; then vegetables and animals, under the guidance of instinct, could live, and when the course of nature had become, in general, regular, *man* was placed in the world. But science proves that this was only after a long series of ages, of which the mind can hardly conceive. And through such a series of changes, the Moon may be passing before it becomes fit for the residence of man.

No signs of vegetable or animal life have been found in the Moon, no cities, no forests, cross the bright bands that extend over its surface, and if there is life, it must be of a different kind from ours, as there is no moisture to support it.

It is a hard thing to look into the counsels of the Almighty, and trace His purposes. But we may well believe that the Moon is in a state of preparation; like that through which our planet passed before it became the abode of reasoning men. The disturbing forces are loosing their power, and Order seems to be taking the place of Chaos. The Moon may be a young world, which will one day be filled with life, and with those things necessary to sustain life.

Animals endowed with pure instinct, can exist where men, with reason and free will, could not exist. Even now, the instinct of dumb creatures warns them of the approaching earthquake or eruption, and they fly to a place of safety, while man remains to perish. In the earlier stages of a planet's formation, the existence of man would be a contradiction. In some parts of the world, at the present time, civilization is impossible, because the labors of years are swept away by the desolating forces of a single night. But these are exceptions, and, in general, the earth has become the fitting and the peaceful home of man. The earthquake's force is abated, the marsh ceases to breathe out its deadly miasma, the circle of perpetual snow is retiring before the advance of cultivation. And science will go on with the progress of the world, till all the opposing forces shall be overcome. Nature shall everywhere become the friend—nowhere the foe of man.

THE BAYOUS OF THE MISSISSIPPI.

[From the New Orleans Miscellany.]

The orthography of the word *bayou* indicates a French origin, but whether applied by the French settlers in the first instance, or borrowed from the aborigines and represented by French letters is doubtful. The latter hypothesis seems probable. It is applied to three classes of streams:

First, to brooks and branches of rivers.

Second, it is applied to such streams as have their rise on the banks of the Mississippi, and, instead of flowing into the river, are carried back from it to the Gulf on the south and to the lakes on the east.

Third, it is applied to such outlets or mouths of the Mississippi as are situated at some distance from its principal mouths.

The bayous of the first class merit no special notice. The second and the third are unique, and we propose to present their peculiarities.

There are several rivers in the Old World of a formation similar to that which is the subject of our special consideration. Among these, the most remarkable are the Euphrates and the Tigris in Asia; the Nile in Egypt; and the Po and the Rhine in Europe.

The Euphrates and the Tigris have deltas of only a few miles in extent, but they are remarkable as being more elevated at high water than the lands which lie between them, so that canals extend from one to the other, and irrigate, by means of numerous branches, all Mesopotamia. At the same they keep the rivers from rising to an immoderate height by letting their superfluous waters alternately flow into each other. It is quite probable that these rivers were both kept within their bounds by artificial embankments, since these must have been necessary to prevent the deluge of the country.

The Nile has been celebrated from the most remote antiquity. Its delta, so called from the resemblance of its triangular form to the Greek letter Δ, has an area of 9000 square miles. The inhabitants, so far from making dikes to prevent the periodical overflow, watch its approach with impatience and celebrate its return with national festivities. The river, before forming the delta, runs through a valley varying in width from fifteen to twenty miles. This valley is fertilized entirely by the sediment brought down by the river.

When we come to Europe we find two rivers, which, in their formation, more resemble the Mississippi than any that we have mentioned.—These are the Po and the Rhine. The Po has not a large Delta, but is, in many places, kept within its limits by artificial embankments. The Rhine has a delta of about 900 square miles in area, protected by dikes, in some parts eleven feet in height. These have, at various times, given way, and then the devastation has been terrible. The most remarkable instance of this was during the wars of Louis XIV. His army had penetrated into the heart of Holland, and were on a rapid march to Amsterdam. The metropolis taken, Holland would have been lost. At this critical juncture, the Dutch availed themselves of the reservoir at their disposal. They made breaches in the dikes, and the French army soon found themselves overtaken by a deluge, and would have shared the fate of Pharaoh had they not saved themselves by a precipitate retreat. Holland was thus saved by the force of the elements, from the ravages of a more cruel enemy, and Amsterdam was not disturbed a means which might, in case of invasion, be resorted to in Louisiana. It would not be the first time that we should owe our preservation to fortifications somewhat novel.

We now come to the Mississippi, the delta of which, reckoning the territory between the main river and the Hatchafalaya, or Black Water river, as the Indian word signifies, covers an area of 7000 square miles. The age of this formation, as well as of all those we have referred to, though remote beyond human records, is, when geologically considered, of recent date. The Gulf of Mexico extended to upper Louisiana long after volcanic action had thrown up the limestone of Tennessee and Kentucky, and those fertile regions were clothed with verdure long before the waves of the Gulf had ceased to beat against the bluffs of Baton Rouge.

The appearance of this delta to a stranger's eye, is very remarkable. To persons who have been bred among the crags and precipices of mountainous districts, there is something disagreeably monotonous in the flat surface of this country. It is as level as the ocean in a calm, and the eye is not relieved by a single eminence from the Passes of the Balize to the bluffs of Baton Rouge. At this place the land rises to the height of from sixty to eighty feet above the river, and the inhabitants call it the *Highlands*. There is not a single pebble in all the delta, not even a gravel stone as large as a pepper-corn.

We use the word *delta* in the usual acceptation of that word, including the formation embraced by the two most remote outlets of the Mississippi: the *Passe a l'Outre* and the Hatchafalaya river or bayou.

[From the New Orleans Delta.]

SUGAR COAST OF THE MISSISSPPI.

We saw in the space of one hundred miles we travelled, more agricultural wealth than can be seen in travelling five times that distance along any other stream or any other public highway in the world. We saw an almost uninterrupted cane field from New Orleans to Baton Rouge, of the average depth of two miles. Such a rich, luxuriant, nay, almost excessive crop of this most valuable product never before burthened the alluvian of the Mississippi. So sturdy, so thick tangled, and towering seemed the stalks that we envied not the poor negroes that had to cut them down. But still the happy blacks seemed to enjoy the fun; they "went at it" with much more ardor than any other labor. Although the necessities of the crop demand almost incessant exertion, and allow no time for rest or recreation, the negroes prefer it to any other employment, and always look forward to the grinding season as a pleasant holiday.

The beautiful light of green, the regular and uniform color and growth of the cane, extending in an unbroken sea of verdure, as far as the eye can reach, sided no doubt, by the *sweet* associations of the product, can render a cane field the most delightful sight that can be opened to the view of him who has an eye for scenes of rural and agricultural beauty. But the beauty of our coast is not confined to the cane fields. Along the whole distance from New Orleans to Baton Rouge, there is a succession of elegant villas, most in the French and Italian style of architecture—many of them on a scale of great magnificence. Our planters always have large families, and the Creoles especially have large domestic circles, and living so much at home, it is necessary for them to have very commodious houses. A peculiarity of our planters' houses, and, by-the-by, a great advantage they have over the houses of our farmers at the North, is the continuous gallery which runs round the four sides of the house, and which, especially in this climate, is a good substitute for the little crampi-up, classically portentous porches or porticoes which project from the centre of the houses at the North. These galleries constitute the most delightful part of the house, where, in the evening, the whole family can sit and enjoy the scene and the breeze, and where the little ones can play all the day long, and during any weather.

The yards in front of our planters' houses run from the house to the river, or levee or common road, and are planted with rich and various shrubbery. The walks are hedged with jessamines and little groves of myrtles and cedars, of arbor vitæ and arbor cæli, with lines of roses and pomegranate bushes marking off the squares, and then a huge stalked banana plant and bristling cactus or Agave Americana, starting up and betraying our vicinity to the tropics. Towering above all this various shrubbery are about some half a dozen wide spreading, lofty and well shaded pecan trees, or perhaps the jagged twisted and unruly arms of that Spartan of the forest, the live-oak. Completely encircling the whole house-yard and garden, is a rich, dark hedge of orange trees which are at this time of the year nearly weighed down with the burthen of their abundant fruit.

CHANNING, ALLSTON, AND DANA.

In 1780, Newport, the place of Dr. Channing's birth, was the residence of two of the most remarkable men who have ever lived in New England, the Reverend Doctor Hopkins, whose writings had so great an influence upon theological opinions in the last century, and the Reverend Doctor Stiles, famous for profound and various learning, and "virtues proportioned to his intellectual acquisitions," who was afterwards President of Yale College. They were ministers of the two Congregational Churches in the town, and though in many respects very different from each other, and representatives of rival parties, they were both friends of the Attorney-General, and often at his house. Doctor Channing states that when a child, he regarded Doctor Stiles with more reverence than any other human being, and to the influence of that extraordinary man in the circle in which he was brought up, he attributes a part of the indignation which he felt toward every invasion of human rights. He was also much attached to Doctor Hopkins, whom he used to see riding on horseback through the streets, "in a plaid gown fastened by a girdle round the waist, and with a study cap on his head," appearing like a man who had nothing to do with the world. In a sermon which he preached at Newport, he presented an interesting picture of those peculiar and venerable persons, around whom clung so many recollections of his early life.—Washington Allston, who was but one year his senior, went to Newport in 1787, and contracted an intimacy with him which continued through youth, the strength of manhood and old age. They roamed together through the picturesque scenery which still attracts annual crowds of strangers, and "amid this glorious nature" received impressions of the great and beautiful which had an influence in determining their modes of thought and habits of life.—Richard H. Dana, a cousin of Channing, and afterwards a brother-in-law of Allston, in a few years wandered, an inspired boy, over the same fields, and on the rocky coast listened to the roar and dashing of the waters of that ocean, which he was to describe with such effect in his noble poetry. Allston, Channing, and Dana were thus connected in childhood. In old age, they often visited, from their neighboring homes in Boston, these scenes of their earliest inspiration. Two of them, in the order of their ages, have gone to the world in whose atmosphere they almost seemed to live while here among us. [R. W. Griswold.

HINTS TO LADIES.

Men of sense—I speak not of boys of eighteen to five-and-twenty, during their age of detestability—men who are worth the trouble of falling in love with, and the fuss and inconvenience of being married to, and to whom one might, after some inward conflicts, and a course, perhaps, of fasting and self-humiliation, submit to fulfil those ill-contrived vows of obedience which are exacted at the altar—such men want not dolls for their companions; and women who would suit such men are just as capable of loving fervently, deeply, as the Ringlettina, full of song and sentiment, who cannot walk—cannot rise in the morning—cannot tie her bonnet-strings—faints if she has to lace her boots—never in her life brushed out her beautiful hair—would not, for the world, prick her delicate finger with plain sewing; but who can work harder than a factory girl upon a lamb's-wool shepherdess—dance like a dervise at Almack's—ride like a fox-hunter—and, whilst every breath of air gives her cold in her father's gloomy country-house, and she cannot think how people can endure this climate, she can go to dinner-parties in February and March, with an inch of sleeve and half-a-quarter of bodice. [Mrs. Thompson.

MENDELSSOHN, THE COMPOSER. The German journals give very interesting particulars relative to the [illegible] Mendelssohn was brought up with a sister, who married an artist of the name of Haensel. He himself married, about ten years ago, the daughter of a senator of Frankfort. These two families were inseparable. Mendelssohn, and his sister, Fanny Haensel, formed but one soul. This remarkable woman was herself a good composer, and directed the first steps of her brother in his musical career. About nine months ago, Fanny Haensel composed a symphony, the performance of which she conducted herself. At the commencement of the fifth part, Madame Haensel dropped dead of an apoplectic fit. Since that time, M. Mendelssohn wandered about like a shadow among the living. In a letter addressed to his wife, he says, "Our common soul has taken her flight to heaven. I greatly fear I shall shortly go to meet her, for Fanny always promised she would come and take me from this world, should she die before me." Two months after, Mendelssohn died of an apoplectic fit.

REMOVAL.

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